



跑馬地香港墳場初探

A Preliminary Study:
Prominent Figures
in the Hong Kong Cemetery
at Happy Valley

Dr. Joseph S. P. Ting

丁新豹博士



主辦／出版
香港當代文化中心
Organizer / Publisher
Hong Kong Institute of Contemporary Culture



鳴謝
灣仔區議會贊助
Sponsored by
Wan Chai District Council



主辦 / 出版

香港當代文化中心

九龍土瓜灣馬頭角道63號牛棚藝術村15單位

Organizer / Publisher

Hong Kong Institute of Contemporary Culture

Unit 15 Cattle Depot Artist Village,

63 Ma Tau Kok Road, To Kwa Wan, Kowloon

鳴謝 Acknowledgements

任秀雯小姐 Miss Daisy Yam

高添強先生 Mr Ko Tim-keung

劉順敏老師 Miss Lau Shun-man

謝天賜先生 Mr Andrew Tse

關肇頤醫生 Dr Kwan Siu-yee

關慧莊女士 Ms Kwan Wai-chong

中國國民黨文化傳播委員會黨史館 KMT Archives

皇仁舊生會 Queen's College Old Boys' Association

香港政府檔案處 Government Records Service of Hong Kong

香港歷史博物館 Hong Kong Museum of History

香港藝術館 Hong Kong Museum of Art

食物環境衛生署 Food and Environmental Hygiene Department

FormAsia Books Limited

(中文名稱依筆劃序排列)

長眠在城市腳下的故事 Stories that Rest Eternally Beneath the City	金佩璋 Mary Ann King	2-3
跑馬地香港墳場與香港族群 The Hong Kong Cemetery at Happy Valley and Ethnic Groups in Hong Kong	丁新豹博士 Dr. Joseph S. P. Ting	4-17
■ 本傑明·福克斯海軍上尉 Lieutenant Benjamin Fox		18-19
■ 威廉·布羅迪艦長 Commander William Brodie		20-21
■ “皋華麗”號 官兵紀念碑 Monument to the Officers of H.M.S. Cornwallis		22-23
■ 威廉·巴特海軍上校 Captain William T. Bate		24-25
■ 參與第二次鴉片戰爭英艦官兵紀念碑 Monuments to the Men of H.M. Ships taking part in the Second Opium War		26-29
■ 何顯理女士 Mrs. Henrietta Hall Shuck		30-31
■ 郭士立牧師 Rev. Karl Friedrich August Gutzlaff		32-33
■ 韓山明牧師 Rev. Theodor Hamberg		34-35
■ 威廉·奧利斯·哈蘭醫生 Dr. William Aurelius Harland		36-37
■ 高和爾 Daniel Richard Caldwell		38-39
■ 佛德烈·史釗域博士 Dr. Frederick Stewart		40-41
■ 楊衢雲 Yang Quyun		42-43
■ 洪春魁 Hong Chunkui		44-45
■ 韋安 Wei On		46-47
■ 蔡立志 Choa Leep-chee		48-49
■ 關元昌 Kwan Yuen-cheung		50-51
■ 何啟爵士 Sir Kai Ho Kai		52-53
■ 溫清溪 Wen Qingxi		54-55
■ 吉席·保羅·遮打爵士 Sir Catchick Paul Chater		56-57
■ 何東爵士 Sir Robert Ho Tung		58-59
■ 簡東浦 Kan Tung-po		60-61
■ 紀念碑 Memorial Obelisks		62-67
附錄：塋墓位置圖 Location of graves		68

墳場，有另一個更「浪漫」的名字：墓園。墓園埋藏著不再有善惡貴賤之分的城市締造者無言的見證，墓誌銘紀錄著他／她們帶動這個城市走過的道路，對於宗教徒來說，那更是超脫苦難人生、安享極樂的「聖地」。從現實的層面看，墓園不但是供孝子賢孫靜思憑弔的地方、騷人墨客的靈感泉源，也是會考生安心溫習的閱讀室、文史考古藝術工作者重要的研究資料來源；在資本主義的時代，墓園更成為旅遊熱點、遊客的至愛。

例如，法國巴黎的Père Lachaise天主教墓園，安葬了一眾西方文藝界巨擘如蕭邦、王爾德、繆塞，以至客死異鄉的Jim Morrison，有關機構就為遊人建立了資料齊備的導遊網站，不但有參觀路線圖，就連裡面的墓誌銘與雕塑也給一一羅列解說。阿根廷布宜諾斯艾利斯的Recoleta墓園和米蘭中央墓園Il Monumentale di Milano則以富麗堂皇美輪美奐，以及墓地建築與雕塑的壯觀而聞名，被喻為「遊人必到」景點。美國洛杉磯的Westwood Memorial Park，安葬了甸馬田、瑪麗蓮夢露、佐治史葛等著名荷里活名人，最近離世的著名華裔導演楊德昌亦安葬在那裡，是遊人追尋巨星足跡的最後一站。

在香港，灣仔的快活谷也「幸運地」被揀選為開埠以來第一塊墓地，那片本為黃泥涌村的風水旺地，亦因而得「快活」之名，自此負上承載歷史的使命。從殖民地締造者到革命先烈，從救渡世人的傳教士到模造香港的平民百姓，從南來避亂的華人到逃難東來的猶太人、祆教徒與錫克教徒……他／她們的故事、他／她們最後所佔的那一丁方之地，都是我們寶貴的歷史文化遺產。但願長眠在城市腳下每一個年代的靈魂，繼續守護這個城市的每一個明天。

感謝丁新豹博士為本書所作出的一切無償、亦無價的貢獻，他的慷慨和熱忱，燃亮了追求和珍重知識的火把，讓我們超越物質與生命，學習豐盛的真正內涵。

金佩璋

第二屆灣仔區議會

文化及康體事務委員會主席(2004-2007)

There is another name for cemetery – *muyuan*, garden for graves. Buried in the *muyuan* are unspoken testimonies which founders of the city – whether they were good, evil, wealthy or poor, no difference is made between them now – had been witnesses of. The inscriptions on graves are records of the roads on which they had led our city to move along. To believers of religions, a *muyuan* is furthermore a “sacred land” where the buried have transcended the life of sufferings and are enjoying the ultimate happiness serenely. On a realistic level, a *muyuan* does not only provide a place for pious descendants to contemplate quietly while paying homage to their ancestors, it is also the source of inspiration for writers and poets, the reading room for students sitting for the Certificate Examination, and an important source of material for researchers studying literature, history, archaeology and arts. In the capitalist era, *muyuan*s have also become tourist hot spots.

In Père Lachaise, the Catholic cemetery in Paris, France, were buried great writers and artists such as Chopin, Oscar Wilde, Musset, and Jim Morrison who had died in a foreign land. A website has been designed to work like a tourist guide with comprehensive information. Not only is there a route map for visitors, all graves and sculptures are listed with explanatory text. The Recoleta Cemetery in Buenos Aires, Argentina and the Monumental Cemetery of Milan are renowned for their magnificence and exquisiteness, and are scenic spots which tourists must visit. In Westwood Memorial Park in Los Angeles, USA, were buried Hollywood celebrities such as Dean Martin, Marilyn Monroe, and George Scott. The renowned Taiwan film director Yang Dechang, who passed away recently, was also buried there. This graveyard is the last stop for tourists looking for the footprints of celebrated stars.

In Hong Kong, Happy Valley in Wanchai was “fortunately” chosen to be the first cemetery after the founding of Hong Kong. This piece of land, originally the Wong Nai Chung Village and thrived because of its good *fengshui*, was subsequently named “happy”, and has since taken on the mission to preserve history. From founders of the colony to revolutionary martyrs; from missionaries who crossed the oceans to save living souls to ordinary people who built Hong Kong; from Chinese who came south to flee disturbances to Jews who came east to seek refuge; from adherents of Zoroastrianism to Sikhs...their stories and the last bit of land each of them occupies are our precious historical and cultural heritage. It is our wish that the souls of every period of time resting eternally beneath this city shall continue to guard our future every day.

We are thankful to Dr. Joseph S. P. Ting for his gratuitous and priceless contribution. His generosity and enthusiasm has lit the torch for the pursuit, care and love of knowledge, which allows us to transcend the material and the living, to learn the abundance of true inner qualities.

Mary Ann King

Chairperson,

Cultural and Leisure Services Committee,

The 2nd Wanchai District Council (2004 - 2007)

1841年1月26日，英軍在登陸香港島的翌日，便宣佈正式接管港島，這是在英國割佔港島取得法理根據的《南京條約》簽訂的年半以前。開埠伊始，雖然前途未卜，但臨時政府須馬上處理兩個急不容緩的問題：其一是如何安頓從澳門遷來的西人及從大陸來港謀生的華人，其二是覓地埋葬在香港染病去世的英軍。

遠道而來參與鴉片戰爭的英軍，因無法適應香港炎熱潮濕的天氣，加上本地瘧疾猖獗，故死亡率極高。¹ 開闢墳場以埋葬死者成為當務之急。一直以來，我們相信港島最早的墳場原設於灣仔現在星街、月街一帶山坡，其旁是撥與天主教會用以安葬愛爾蘭裔軍人的天主教墳場。² 然而，愛德華·克里醫生 (Dr. Edward Cree) 的日記及水彩素描，卻為香港第一個墳場設於何處的問題提供了另一個答案。

克里醫生在1841年6月18日的日記中提到“響尾蛇號”艦艦長布羅迪 (William Brodie) 的遺體於下午被安葬於香港的新墳場——“快活谷”中。從克里醫生所繪畫的水彩畫中可見到布氏的棺柩及送殯行列徐徐步入一個群山環繞的山谷，地勢與跑馬地膾合；兩天後，克里醫生的日記記錄了另一個英軍——威爾遜 (Wilson) 葬於布羅迪之旁。³ 這說明了跑馬地的香港墳場 (前稱殖民地墳場或基督教墳場) 自開埠之始便設立，而快活谷之命名，顯然是與闢設的墳場有關，而與賽馬無涉。

然而，無論是灣仔山邊或跑馬地的墳場，都是權宜之計，英國艦隊統領森豪斯 (Humphrey Le Fleming Senhouse) 在1841年6月13日染病死於寄碇在香港的旗艦“伯蘭漢” (Blenheim) 號上，但其遺體卻下葬於澳門的東印度公司墳場 (基督教墳場)。同樣死於1841年6月卻選擇葬於澳門的還有菲茨傑拉德上尉 (Lieut. Edward Fitzgerald) 及達夫艦長 (Capt. Daniel Duff)。其餘外國商民死葬濠江的更比比皆是⁴，可知不少西人一包括英國人對剛佔領的香港是信心不足的。

香港墳場在1845年正式開設，墳場內的小教堂也在該年興建，港府的憲報有清晰的記錄。⁵ 假如說灣仔山坡還是葬地 (burial ground) 的話，快活谷中的埋骨之所是名正言順的墳場 (Cemetery) 了。畢竟，上距《南京條約》簽訂已有3年，距離香港正式宣佈為殖民地及港府的成立已有兩年了。香港早年的死亡率特別高，加上更多西人從澳門遷到香港來，故香港墳場在1850年代中葉便告爆滿。⁶

除了駐港英軍外，早年葬於香港墳場的主要是政府官員及傳教士，其實，這個墳場正是為他們而設。本小冊子重點介紹了郭士立、史釗域、高和爾 (或稱高三桂)、哈蘭醫生、韓山明及何顯理諸人，都是具有代表性的人物。

顧名思義，殖民地墳場是為殖民者而設，那麼最早葬於該墳場的是哪一類華人？須具備甚麼條件才可安葬於殖民地墳場之內？是一個非常值得探討的問題。

開埠後，來港華人與日俱增，但在1840年代，來港的十之八九為勞工，從事各種體力勞動，如苦力、打石、建築，或當小販等。他們大多是隻身來港謀生計，而且流動性強。在1850年代後，在珠三角鄰近地區爆發的紅兵之亂、土客之爭，繼而是二次鴉片戰爭中，廣州商館被焚，一批批商人及買辦攜帶資金移居香港，或從事南北行出入口生意，或繼續充當洋行買辦，香港的商業發展起來，而華人社會亦日趨成熟。⁷ 隨著華人人口的增加，港府開始關注華人的殯葬問題。1856年6月，港府通過了一條規控香港華人殯葬及遏止滋擾法例，正式立例規管華人殯葬，其後數年更陸續闢出若干地方予華人安葬及作出種種規限。⁸ 可知在1856年以前，客死香港的華人，大多是身無長物的勞工，往往被草草埋於山邊，或由所屬同鄉會集中處理，設立義塚以資安葬。然而，隨著人口增加，城市的拓展，政府須開闢土地以興建房屋，須把山邊墳地清走 (東華醫院所在地便原為亂葬崗，東華醫院興建時，把這些遺骨搬到牛房義山，其後再遷往和合石)⁹，故須立例規管華人之殯葬。

那麼，最早葬於香港墳場的華人是什麼人？他們具那些特點？高添強先生年前曾考察過香港墳場的華人塋墓，共發現了156個。¹⁰ 在芸芸葬於香港墳場的華人中，可以查知身份的，包括何啟、關元昌家族成員、溫清溪、高三桂夫人、楊衢雲、洪春魁 (全福)、蔡立志、韋安、胡禧堂夫人 (及子)、黃永浩等，其中有最早以香港為家的家族，如何啟 (何福堂牧師之子)、韋安 (韋光之子，韋玉之弟)、黃永浩 (黃勝之子)、胡禧堂夫人 (胡禮垣之媳)，他們都是移居香港的第二代，家勢顯赫。¹¹ 其中何啟是立法局議員，韋安之兄長及黃永浩之父均為立法局議員，都是華人社會的上層份子，而且與統治階層關係密切。

關元昌、蔡立志和溫清溪均是遷港的第一代；蔡立志來自馬六甲華人望族，曾在新加坡求學，而且是買辦，熟諳英語，具有在英國殖民地生活之豐富經驗，自然容易與西人溝通。¹² 關元昌及溫清溪則為香港基督教會的熱心份子，在19世紀，摒棄祖先信奉耶穌的基督徒都不容於鄉里，他們是最早在香港落地生根的一群。¹³

查香港墳場在官方文獻上又稱為基督教墳場 (Protestant Cemetery)，開設初期是交予殖民地牧師 (Colonial Chaplain) 掌管的，其管理費用從教會架構欄目中支出¹⁴，它原是為基督徒而設，彰彰明甚。既云殖民地墳場，能入葬者即非英人，亦需為英籍，香港出生或其父為英籍的何啟、黃永

浩、楊衢雲、韋安等自出生便自然取得英籍資格，高三桂太太是高和爾之妻，當然是英籍，溫清溪則是通過歸化，成為英籍的。¹⁵

楊衢雲能入葬殖民地墳場，據陳少白的說法，是有賴他一番奔走，加以港府對楊被清廷買兇暗殺非常同情，有以致之。也可能與其摯友謝纘泰的努力有關。¹⁶ 但到底楊衢雲是英籍人士，而且長居香港，有高尚職業，具有一定社會地位；比較奇怪是洪春魁，洪長期是滿清的通緝犯，並非出生於香港，而且飄泊無定，相信能安葬香港墳場，也是得力於謝纘泰的幫助。¹⁷ 1903年，港府通過公共衛生及屋宇條例，把香港墳場劃分為不同地段，讓不同組別的人安葬，其中包括海軍及軍官、公務員、居港逾21年者、居港逾7年者；¹⁸ 而立法局華人代表劉鑄伯在為華人爭取永久墳場時指出：“香港一般華人不會下葬香港墳場，安葬於該墳場的大多為英國屬土出生，已歸化英國、基督徒或歐亞混血兒。”¹⁹ 反觀上述數人，大致是符合這些標準的。

踏入20世紀後，隨著愈來愈多華人富商在香港落地生根，要求一塊土地讓他們在百年歸老後永久安葬的呼聲愈來愈高，就此問題，當時已接管香港墳場的潔淨局中有不少討論，其中華人代表劉鑄伯多次據理力爭，他指出香港墳場既然由公帑維持，應容許非信奉基督教的華人入葬，在龐大的輿論壓力下，港府在1909年通過基督教墳場條例，把香港墳場一較偏僻角落定為非基督徒下葬區，而其他部分劃定為基督徒墓葬區，並由聖公會主教祝聖土地。²⁰

經過劉鑄伯等華人代表多年努力爭取，政府終於1913年批出香港仔山地作為華人永遠墳場，自此落地生根而又沒有改信基督教或天主教的華人富商，大多安葬於此，更有把先人骨殖從家鄉運此下葬的，香港仔華人永遠墳場乃成為香港世家大族的主要家族墓地。²¹ 反觀下葬香港墳場的華人數目不多。當然也有例外的，一代巨富何東選擇在離世前入教，得以和早前去世的夫人麥秀英一起，安葬香港墳場；²² 銀行界巨擘簡東浦也選擇了香港墳場為埋骨之所。

作為一個公眾墳場，原則上不同種族及宗教人士均可入葬，在1909年的條例通過時，便指定聶斯脫利派（景教）、亞美尼亞教派、東正教及入了共濟會的天主教徒均可葬在已祝聖的土地上。²³ 其中亞美尼亞人均信奉東正教之一支派——亞美尼亞東正教，查亞美尼亞人自祖國淪亡後，多居於印度的加爾各答，19世紀時，不少亞美尼亞人隨英國人到東南亞發展，新加坡現存最早的教堂是亞美尼亞教堂，澳門早年亦有他們的足跡，來香港從商的亞美尼亞人較少，故沒有獨立的教堂；亞美尼

亞裔的遮打定居本港後一直在聖公會的教堂做禮拜，去世後便葬於香港墳場。²⁴

香港墳場靠南山坡有465個日本人墳墓，是香港唯一的日本人墳場，也是日本人早年在香港活動的見證。

在明治初年日本政府撤銷了國民渡航海外禁令，特別是在1902年《英日同盟》結成後，來港日本人日漸增多。日本人在港經營服裝店、美容院、照相館、飯店、旅館、診所等，但為數最多的是賣來香港當娼妓的日本女子。

從1878年開始，在港去世的日本人或葬於咖啡園墳場，或零星的葬於香港墳場，與基督徒的墳墓混雜一起。隨著日人墓穴的增加，英國人對於他們的拜祭儀式，特別是焚香深表不滿，經過潔淨局及立法局的一番討論，終在1909年通過條例，把墳場一角，闢作非基督徒墓地，爭議告一段落。²⁵

香港墳場與香港以至中國近代歷史息息相關，這裏有參與第一及第二次鴉片戰爭的陣亡英軍，有染上疫病死去的駐港英軍及其家屬；有開埠初年的港府要員、千里迢迢來華傳播福音的傳教士、近代革命之父孫中山先生的師友、第一批皈依基督的華人及對香港的建設作出卓越貢獻的不同國籍的人。香港墳場的研究，方興未艾，這本小冊子只是很粗略的初步探索，期待著更多更有系統及更深入的研究面世。

丁新豹博士

¹ 開埠初期，駐港英軍因不適應本港氣候，死亡率很高，詳見 D.H. Oxley (ed.), *Victoria Barracks 1842-1979*, (Hong Kong: Headquarters British Forces Hong Kong, 1979)。著名生物學家羅拔·福瓊在1847年來港，他對當時香港差劣的衛生情況有詳細的描述，詳見 Robert Fortune, *Three Years Wanderings in the Northern Provinces of China*, (London: John Murray, 1847)

² Carl T. Smith, Notes for a Visit to the Government Cemetery at Happy Valley, (Journal of the Hong Kong Branch of the Royal Asiatic Society, Vol.25, 1985) pp.17-26

³ Michael Levien (edit), *The Cree Journals*, (England: Webb & Bower, 1981) 然而，在1889年10月的一份憲報中，卻列出一個從灣仔墳場搬往跑馬地墳場的塋墓名單，上有福克斯

及布羅迪的名字，故此，此等軍人原先葬於何地，撲朔迷離，迄未解決。高添強先生推斷他們先下葬跑馬地，再遷灣仔，1889年再遷回跑馬地，這個解釋是比較合理的。詳見高添強〈香港墳場發展史略〉收入張燦輝、梁美儀合編《凝視死亡—死與人間的多元省思》(香港：中文大學出版社，2005年)頁214。另據歐德理(E.J. Eitel)指出，在開埠之初，英商原有意把跑馬地經營為新城市的中心(見E.J. Eitel, *Europe in China* (Hong Kong: Oxford University Press, 1983) p.167)，正可能基於此原因，乃把原葬於此的墳墓移往灣仔，但後來發現跑馬地一帶瘴蚊為患，不適宜居住，乃於1845年闢為墳場。後來又把移往灣仔的塋墓重新遷回跑馬地。

⁴ 香港開埠後，仍有部分英人因早已習慣了澳門的生活環境及模式，仍然留居澳門，甚至葬於該地，著名畫家錢納利即為一例，詳見Lindsay and May Ride, *An East India Company Cemetery: Protestant Burials in Macao* (Hong Kong: Hong Kong University Press, 1976)

⁵ Blue Book, 1845；另見注3所引E.J. Eitel書，頁246。

⁶ 同註2，頁18-19。

⁷ 詳見拙著《香港早期華人社會1841-1870》(香港：博士論文，未刊稿)。原在廣州充當買辦，十三行被焚後遷港繼續任買辦之職的典型例子是莫仕揚，詳見Yen-ping Hao, *The Comprador in Nineteenth Century China: Bridge Between East and West* (Cambridge, Massachusetts: Harvard University Press, 1970) p.44, 51, 77, 155.

⁸ 《香港憲報》，1856年第12號通告。

⁹ 詳見高添強：〈喪葬服務與原籍安葬〉收入冼玉儀、劉潤和編《益善行道：東華三院135周年紀念專題文集》(香港：三聯書店(香港)有限公司，2006年)頁83及註6, 7。

¹⁰ 高添強先生年來就香港墳場的歷史研究做了大量工作，他詳細考察了香港墳場內的華人墓葬，編寫了一個名單，其初步成果見註3所引高文。

¹¹ 何啟、韋安、黃永浩等均屬於殖民地成長的雙語精英，在19世紀的香港百中無一。詳見Carl Smith, *Chinese Christians: Elites, Middlemen, and the Church in Hong Kong*, (Hong Kong: Oxford University Press, 1985)

¹² 蔡立志來自馬六甲華人望族，屬於海峽華人，這類人對英國有特別強的歸屬感。蔡立志之小傳見Arnold Wright, *Twentieth Century Impressions of Hong Kong: History, People, Commerce, Industries and Resources*, (Singapore: Graham Brash, 1990) pp.176-178。有關海峽華人可參考Yen Ching-hwang, *A Social History of The Chinese in Singapore and Malaya 1800-1911* (Singapore: Oxford University Press, 1986)

¹³ 關元昌是第二代基督徒，有中國近代牙醫之父的美譽，見關肇碩、容應英著《香港開埠與關家》(香港：廣角鏡出版社有限公司，1997版)

¹⁴ 見註2，頁18。

¹⁵ 溫清溪歸化英籍，見《香港憲報》，1900年第114號通告。

¹⁶ 陳少白指稱楊衢雲能下葬香港墳場，是他努力奔走的成果，他指出香港政府對楊之死深為惋惜，故容許楊下葬香港墳場，見陳少白〈興中會革命史要〉，收入中國史學

會主編《中國近代史資料叢刊：辛亥革命(一)》(上海：上海人民出版社，1956年版)但謝纘泰與楊為輔仁文社時的黨友，關係遠比陳少白為深，而且在香港社會的地位及影響力亦非陳可比擬，相信為此事出了不少力。

¹⁷ 洪全福起義的幕後策動者正是謝纘泰父子，而且據知曾參與其事的還包括何東、何啟、劉鑄伯等香港極具影響力的紳商，洪氏能安葬香港墳場，可能是上述人士的協助有關。

¹⁸ 同註2，頁19。

¹⁹ 同上註，頁22-23。

²⁰ 有關1909年基督教墳場條例(Christian Cemetery Ordinance of 1909)通過之來龍去脈及期間所引發之種種爭論，詳見註2。

²¹ 香港仔華人永遠墳場是本港華人富商的家族墓地，鼎鼎有名的周壽臣、利希慎、馮平山、鄧志昂及韋玉家族均葬於此。塋墓往往規模弘大，佔地甚廣，有關此墳場成立之經過，可參看註3所引書。又殷商葉蘭泉是向港府爭取成立香港仔華人永遠墳場的其中一人，他更鑑於粵局紛亂，把先母及先兄弟等親人的遺骸從家鄉遷到該墳場下葬，反映其以香港為家的決心。詳見〈葉府墳場碑記〉。

²² 查何東的元配夫人麥秀英於1944年病逝，入葬香港墳場；何東本人則於1956年5月3日去世，臨終前皈依基督。詳見鄭宏泰、黃紹倫合編《香港大老—何東》(香港：三聯書店(香港)有限公司，2007年版)頁305-306。又麥秀英之隨嫁妹仔，服侍她40年的區成璋，於死後被安排葬於麥秀英墓前。

²³ 同註2，頁26。

²⁴ 新加坡的亞美尼亞教堂可參考Jane Beamish & Jane Ferguson, *A History of Singapore Architecture - The Making of a City* (Singapore: Graham Brash Ltd., 1985) pp.39-43。有關亞美尼亞人在澳門的活動，見Carl Smith and Paul A. Van Dyke, 'Armenian Footprints in Macau', *Review of Culture*, International Edition, No.8 (October 2003): 20-39; Carl Smith and Paul A. Van Dyke, 'Four Armenian Families', *Review of Culture*, International Edition, No.8 (October 2003): 40-50; Carl Smith, 'An Eighteenth Century Macao Armenian Merchant Prince', *Review of Culture*, International Edition, No.6 (April 2003): 120-9。遮打的喪禮在聖約翰座堂舉行，他在1926年5月27日清晨5時逝世，其安所禮拜於當天早上11時於聖約翰座堂舉行，並於黃昏5時下葬香港墳場，以恪守亞美尼亞人的葬俗。遮打曾大力捐助尖沙咀的聖安德烈教堂，其九龍大宅即位於教堂右側。詳見South China Morning Post, 1926年5月28日。

²⁵ 參考高添強註10所引文章，頁234-235；註2所引文章，頁19-22。有關香港的日本人墓地可參考岩昭滋〈香港の日本人墓地—船員の墓碑を中心として〉，收《港日關係之回顧與前瞻—香港日本文化協會二十五週年紀念文集》(香港：香港日本文化協會，1988)頁132-141。

On January 26th, 1841, the day after landing on Hong Kong Island, the British announced its formal occupation of the island. It was one and a half year before the ratification of the *Treaty of Nanjing* by which Britain's annexation of Hong Kong Island gained its legal basis. Despite the uncertain future, the temporary government had to deal with two imminent problems: the settlement of westerners relocated to Hong Kong from Macao, and to find land to bury British soldiers who died from sickness in Hong Kong.

British soldiers who had come a long way to take part in the Opium War were unable to acclimate to the heat and humidity of Hong Kong. Adding to it was the rampancy of malaria. The mortality rate among British soldiers was extremely high.¹ An urgent task was therefore to set up cemeteries. It is generally believed that the earliest cemetery in Hong Kong was on the slopes around the area of present day Star Street and Moon Street in Wanchai. Next to it was the Catholic Cemetery allocated for the burial of Irish soldiers.² However, the journals and a watercolour by Dr. Edward Cree provide a different answer to the above question.

On June 18th, 1841, Dr. Cree recorded in his journal that the body of Captain William Brodie of *HMS Rattlesnake* was buried that afternoon in the new cemetery in Happy Valley. From the watercolour drawn by Dr. Cree, one sees the funeral cortege of William Brodie moving slowly into a valley surrounded by hill which resembled Happy Valley. Two days later, Dr. Cree wrote in his journal that another British soldier, Wilson was buried next to Brodie.³ This confirms that the cemetery in Happy Valley was set up immediately after the founding of Hong Kong. Happy Valley, acquired its name from the newly opened cemetery and not from the race course which has always been erroneously assumed.

It should be pointed out that the slopes in Wanchai or Hong Kong Cemetery in Happy Valley were provisional. Humphrey Le Fleming Senhouse, Commander of the British Fleet died of illness on June 13th, 1841 on board *HMS Blenheim* which was anchored off Hong Kong. His body was buried in the East India Company Cemetery (Protestant Cemetery) in Macao. Other soldiers who died in June that year were also buried in Macao. They included Lieut. Edward Fitzgerald and Capt. Daniel Duff. Many businessmen residing in Macao were also buried there after they died.⁴ This shows that westerners, including the British, had little confidence in the future of Hong Kong at the time.

The Hong Kong Cemetery was opened in 1845. According to the Hong Kong Gazette published by the government, the small chapel in the cemetery was built in the same year.⁵ If the slopes in Wanchai were merely burial ground,

the place where the dead had their resting place in Happy Valley could be considered a proper cemetery. After all the *Treaty of Nanjing* had been signed for 3 years, and 2 years had elapsed since Hong Kong was officially proclaimed a British colony and a government was established. The mortality rate remained high in Hong Kong in the early years. This, coupled with the move of westerners from Macao, filled the Hong Kong Cemetery by mid-1850s.⁶

Besides British soldiers stationed in Hong Kong, others buried in the Hong Kong Cemetery in the early years were mostly government officials and missionaries. A selection of these including Charles Gutzlaff, Dr. Frederick Stewart, Daniel Caldwell, Dr. Harland, Dr. Hamberg, and Henrietta Hall Shuck are introduced in this booklet.

The Hong Kong Cemetery was first called "Colonial Cemetery". From the name, one could gather that it was opened for the colonialists. So who were the Chinese first buried in the cemetery? Which group of Chinese did they belong to? Under what circumstances were they buried in the "Colonial Cemetery"? These are interesting questions that are worth exploring.

Since the inception of Hong Kong, Chinese migrants increased steadily. In the 1840s, Chinese who came to Hong Kong were mostly labourers and were employed in all sorts of physical labor, such as coolie, stone cutters, construction workers or vendors. Most of them had come on their own and were highly mobile. From 1850s onwards, neighboring areas in the Pearl River delta witnessed increasing disturbances. These included the rebellion of the Red Turbans, clashes between the Punti people and Hakka people in western *Guangdong*, and the Second Opium War when the Factories in *Guangzhou* (Canton) were burnt to ground. Businessmen and compradors began to relocate to Hong Kong, bringing with them the much needed capital for development of trade. They either set up trading companies or continued to work as compradors for western *hongs*. Commercial activities began to grow and the Chinese community began to take shape.⁷ As the Chinese population grew, the government had to address the question of the burial of the Chinese. In June 1856, a law to regulate the burial of Chinese and to curb harassment was passed. It was the first time that a law of this nature was passed in Hong Kong. In the subsequent years, land was cleared for the burial of Chinese and various forms of control were imposed.⁸ Before 1856, Chinese who had no family in Hong Kong but died here were simply buried in the hillside. Sometimes native-place associations provided free burial sites for their members. However, as the population grew and the city expanded, the government had to clear land

for construction of houses. The graves on the slopes had to be relocated giving rise to the need for laws to regulate Chinese burial. (For example, the present location of Tung Wah Hospital used to be the burial ground for unclaimed bodies. When Tung Wah Hospital was built, the remains of the bodies were moved to Tung Wah Free Coffin Home, a burial place around the cattle depot in Western District and later to Wo Hop Shek.)⁹

Who were the first Chinese buried in the Hong Kong Cemetery? What were common about them? Tim Ko has conducted a study of the Chinese gravestones in the Hong Kong Cemetery a few years ago. A total of 156 were found.¹⁰ Among the Chinese buried in the cemetery, those who could be identified include Sir Kai Ho Kai, family members of Kwan Yuen-cheung, *Wen Qingxi*, Chan Ayow, *Yang Quyun*, *Hong Chunkui (Quanfu)*, Choa Leep-chee, Wei On, Mrs Woo Hay-tong and her son, *Huang Yonghao*, etc. Among them were members of families who were among the first to settle in Hong Kong, such as Sir Kai Ho Kai (son of Rev. Ho Fuk-tong), Wei On (son of Wei Kwong and younger brother of Sir Boshan Wei Yuk), *Huang Yonghao* (son of Wong Shing), Mrs. Woo Hay-tong (daughter-in-law of Woo Lai-woon). They were second generation immigrants and their families enjoyed prominent social status.¹¹ Sir Kai Ho Kai was a legislator and so were the elder brother of Wei On and the father of *Huang Yonghao*. They belonged to the upper class in the Chinese society and had close relationship with the ruling class.

Kwan Yuen-cheung, Choa Leep-chee and *Wen Qingxi* were all first generation immigrants. Choa belonged to a prominent Chinese family in Malacca and studied in Singapore. He was a comprador, spoke English and had much experience living in British colonies. He could communicate easily with westerners.¹² Kwan Yuen-cheung and *Wen Qingxi* were devout Christians. In the 19th century, Chinese Christians who abandoned ancestral worship and believed in Christ were often castigated by people in their own home villages. They were among the first group of Chinese to settle in Hong Kong.¹³

Hong Kong Cemetery was also officially called Protestant Cemetery. When it was first opened, it was managed by the Colonial Chaplain. "The maintenance costs were borne by the government as a part the Ecclesiastical Establishment."¹⁴ The fact that the cemetery was originally for Christians was very clear. Since it was also called the Colonial Cemetery, those who were buried there had either be British or British nationals. Sir Kai Ho Kai, *Huang Yonghao*, *Yang Quyun*, Wei On were all British nationals since they were born in Hong Kong. Chan Ayow was the wife of Daniel Caldwell and had of course acquired British nationality. *Wen Qingxi* became a British national by naturalization.¹⁵

According to *Chen Shaobai*, a comrade of Dr Sun Yat-sen, he was able to bury *Yang Quyun* in the Colonial Cemetery only after much painstaking effort. According to Chen, the Hong Kong government was sympathetic because *Yang* was assassinated by the Qing government in Hong Kong. The burial of *Yang* in the Colonial Cemetery could also be a result of the effort of *Yang's* best friend, Tse Tsan-tai who was an influential figure in Hong Kong.¹⁶ *Yang* was a British national, had been living in Hong Kong for a long time, and had a respectable job and enjoyed high social status. What was surprising was the burial of *Hong Chunkui* in the cemetery. *Hong* had long been on the wanted list of the Qing government. He was not born in Hong Kong and had been living here and there. He was buried in the Colonial Cemetery probably due to the effort of Tse Tsan-tai.¹⁷ In 1903, the Hong Kong government passed the Public Hygiene and Building Ordinance. The Hong Kong Cemetery was divided into different sections for the burial of different people, including naval and military officials, civil servants, those who had lived in Hong Kong for over 21 years, and those who had lived in Hong Kong for over 7 years.¹⁸ When Lau Chu-pak, the legislator who represented Chinese spoke out for a permanent cemetery for Chinese, "he acknowledged that the general Chinese Community did not use the Cemetery. The Chinese who did, he said, were largely British born, British naturalized, Christians or Eurasians."¹⁹ The names mentioned above met these criteria in general.

The dawning of the 20th century saw an increasing number of wealthy Chinese businessmen settling in Hong Kong. The voice for a piece of land as permanent burial place for Chinese became louder. The Sanitary Board, which by then had taken over the management of the Hong Kong Cemetery, conducted heated debate on this issue for a number of times. Lau Chu-pak, the Chinese representative argued that since Hong Kong Cemetery was run on public revenue, non-Christian Chinese should be allowed to be buried there. Due to strong public opinion, the Protestant Cemetery Ordinance was enacted in 1909 to allocate an isolated spot of the cemetery for the burial of non-Christians and the rest of the site was subsequently consecrated by the Anglican Bishop.²⁰

After many years of painstaking effort by Chinese representatives such as Lau Chu-pak, the government allocated a piece of land in the hills in Aberdeen for a permanent cemetery for Chinese in 1913. Since then, wealthy Chinese businessmen who had settled in Hong Kong but had not converted to Christianity were mostly buried there.²¹ Some even brought the remains of their ancestors from the home village and reburied them in this cemetery. Since

then Aberdeen Chinese Permanent Cemetery became the main graveyard for prominent Hong Kong families while Chinese who chose to be buried in the Hong Kong Cemetery were few. There were of course exceptions. Sir Robert Ho Tung, one of the richest men of his generation was baptized before he died and was buried in the Hong Kong Cemetery in the same grave with his wife, Mak Sau-ying who had died earlier.²² The big banker Kan Tung-po had also chosen to be buried in Hong Kong Cemetery.

Being a public cemetery, the Hong Kong Cemetery should be, in principle, open to people of different nationalities and religions. When the ordinance was passed in 1909, it stipulates that Nestorians, Armenian Christians, Orthodox Christians as well as Roman Catholics who were Freemasons could all be buried in the consecrated ground.²³ Armenian Christians make up a branch of Orthodox Christianity. After Armenians lost their country, many had fled to live in Calcutta, India. In the 19th century, many Armenians sailed with the British to Southeast Asia for business. The oldest church in Singapore still standing today is an Armenian church. There were also traces of Armenian activities in Macao. However, there were few Armenian traders in Hong Kong. Since settled in Hong Kong, Sir Catchick Paul Chater, an Armenian, had always attended service in the Anglican Church. He has chosen to be buried in the Hong Kong Cemetery.²⁴

On the southern slope of the Hong Kong Cemetery, there are 465 Japanese graves. It is the only burial ground for Japanese and bear witness to the early activities of Japanese in Hong Kong.

In the first years of Meiji, the Japanese government rescinded the ban that prohibited its people from crossing the sea. After the signing of the treaty on Anglo-Japanese alliance in 1902, many Japanese arrived in Hong Kong. They opened tailor shops, beauty salons, photo studios, restaurants, hotels and clinics. However, the largest group of Japanese who arrived in Hong Kong was Japanese women who were trafficked as prostitutes.

Since 1878, Japanese who died in Hong Kong were buried in Mount Caroline Cemetery. A few Japanese graves could also be found among Christian graves in the Hong Kong Cemetery. However, as Japanese graves increased in numbers, the British became unhappy with their rituals and ceremonies in honoring the dead, in particular the burning of incense. After heated debates in the Sanitary Board and in the Legislative Council, the dispute was settled by the allocation of a corner of the cemetery for the burial of non-Christians.²⁵

Hong Kong Cemetery is closely connected with the modern history of China and Hong Kong. Here we would also find British soldiers killed in the

First and the Second Opium War, soldiers and their family members who died of fever in Hong Kong, senior government officials of early Hong Kong and missionaries who had come from afar to preach the Gospel, teachers and friends of Dr. Sun Yat-yen, father of the modern Chinese revolution, the first group of Chinese Christians, and people of various nationalities that had contributed to the growth of Hong Kong. Local cemetery studies is gaining momentum. This booklet is a sketchy and initial attempt on this subject. I am looking forward to the publication of more systematic and in-depth study on cemeteries in Hong Kong.

Dr. Joseph S. P. Ting

¹ When Hong Kong was first occupied, British soldiers in Hong Kong could not adjust to the climate and the mortality was high. For details read D.H. Oxley (ed.), *Victoria Barracks 1842-1979*, (Hong Kong: Headquarters British Forces Hong Kong, 1979). Robert Fortune, a renowned biologist, was in Hong Kong in 1847 and described in details the poor sanitary conditions in Hong Kong in his book, *Three Years Wanderings in the Northern Provinces of China*, (London: John Murray, 1847)

² Carl T. Smith, *Notes for a Visit to the Government Cemetery at Happy Valley*, (Journal of the Hong Kong Branch of the Royal Asiatic Society, Vol.25, 1985) pp.17-26

³ Michael Levien (edit), *The Cree Journals*, (England: Webb & Bower, 1981) However, in the Government Gazette published in October 1889, the names of Fox and Brodie were among the names of graves that had been moved to Happy Valley Cemetery from Wanchai. It is therefore still a mystery as to where these soldiers were originally buried. Tim Ko conjectured that they were first buried in Happy Valley Cemetery. Their graves were moved to Wanchai later and in 1889 moved back to Happy Valley Cemetery again. This appears to be a logical explanation. For details, please refer to 高添強〈香港墳場發展史略〉in 張燦輝、梁美儀合編《凝視死亡—死與人間的多元省思》(香港：中文大學出版社，2005年) p. 214。E.J. Eitel recorded that there were plans to develop Happy Valley into the heart of the city in the early years. The plan was abandoned upon discovery of the unhealthy state of the place (E.J. Eitel, *Europe in China* (Hong Kong: Oxford University Press, 1983) p.167). It would well be that the graves in Happy Valley were moved to Wanchai when plans were in hand to develop Happy Valley into a commercial area. However, upon discovery of its unhealthy condition, it was used as cemetery again and graves relocated to Wanchai returned to Happy Valley in 1887.

⁴ After the founding of Hong Kong, some British chose to stay in Macao since they had adapted to the living condition of the then Portuguese colony. Some were even buried there. The famed English painter George Chinnery was one of them. For details please refer to Lindsay and May Ride, *An East India Company Cemetery: Protestant Burials in Macao* (Hong Kong: Hong Kong University Press, 1976)

⁵ Blue Book, 1845; E.J. Eitel, *Europe in China* (Hong Kong: Kelly & Walsh, 1895) p.246

⁶ Refer to footnote 2, pp.18-19.

⁷ For details, please refer to Joseph Ting, *Early Chinese Community in British Hong Kong, 1841-1870* (Hong Kong: unpublished PhD thesis, 1989)

⁸ Hong Kong Gazette, No. 12, 1856

⁹ For details please refer to 高添強：〈喪葬服務與原籍安葬〉in 冼玉儀、劉潤和編《益善行道：東華三院135周年紀念專題文集》(香港：三聯書店(香港)有限公司，2006年) p.83 and footnotes 6, 7。

¹⁰ Mr. Tim Ko has conducted a lot of studies on Hong Kong's cemeteries in recent years. He has surveyed Chinese graves in Hong Kong Cemetery and has compiled a list. For the initial result of his study, please refer to footnote no. 3

¹¹ Sir Kai Ho Kai, Wei On and *Huang Yonghao* were all Chinese elites who were grown up in Hong Kong. They belonged to a small elitist group in 19th century Hong Kong. For details, please refer to Carl Smith, *Chinese Christians: Elites, Middlemen, and the Church in Hong Kong*, (Hong Kong: Oxford University Press, 1985)

¹² Choa Leep-chee was a Strait Chinese from Malacca. He came from an eminent Chinese family in Malacca and had a strong sense of belonging to the British Empire. For a biography of Choa, please refer to Arnold Wright, *Twentieth Century Impressions of Hong Kong: History, People, Commerce, Industries and Resources*, (Singapore: Graham Brash, 1990) pp.176-178

¹³ Kwan Yuen-cheung's father was one of the earliest Christians in China. He is famed to be the Father of Modern Chinese Dentistry. Please refer to 關肇碩、容應葵著《香港開埠與關家》(香港：廣角鏡出版社有限公司，1997版)

¹⁴ Please refer to footnote no.2, p.18.

¹⁵ *Wen Qingxi* was a naturalized British. Please see Hong Kong Government Gazette, No. 114, 1900.

¹⁶ According to *Chen Shaobai*, he had taken much painstaking effort to enable *Yang Quyun* to be buried in Hong Kong Cemetery. He claimed that the Hong Kong government was sympathetic of *Yang's* death. Permission was given for Yang to be buried in the Hong Kong Cemetery. Please refer to 陳少白〈興中會革命史要〉in《中國近代史資料叢刊：辛亥革命(一)》(上海：上海人民出版社，1956年版). Tse Tsan-tai was a close friend and comrade of *Yang* when they were both members of Furen Literary Society and he had a much closer relationship with *Yang*. His social status

and his influence in Hong Kong were also much higher than that of *Chen*. One could conjecture that he had also contributed to *Yang's* burial in the Hong Kong Cemetery.

¹⁷ It was Tse Tsan-tai and his father who were behind the uprising led by *Hong Quanfu*. There were rumors that eminent Hong Kong elites such as Sir Robert Ho Tung, Sir Kai Ho Kai and Lau Chu-pak were involved in the plot one way or another. That *Hong Quanfu* could be buried in the Hong Kong Cemetery might have been due to the help of these prominent people.

¹⁸ Same as Footnote no. 2, p.19.

¹⁹ *Ibid*, pp.22-23

²⁰ For details about the debate and enactment of the Christian Cemetery Ordinance of 1909, please refer to footnote no.2.

²¹ The Aberdeen Chinese Permanent Cemetery is the burial site of many leading wealthy Chinese families in Hong Kong, the more eminent of whom include Sir Shouson Chow, Lee Hysan, Fung Ping-shan, Tang Chi-ngong, and Wei Yuk. Their graves are usually rather imposing and occupy large plots of land. Details about the setting up of this cemetery could be referred to the book mentioned in footnote no.3. Wealthy businessman Yip Lan-chuen was one of those who pleaded with the government for the establishment of the Aberdeen Chinese Permanent Cemetery. He even moved the remains of his mother and deceased brother to this cemetery. His resolution to make Hong Kong his home was obvious. For details please refer to 〈葉府墳場碑記〉

²² According to written records, Mak Sau-ying, the first wife of Sir Robert Ho Tung, died of sickness in 1944 and was buried in the Hong Kong Cemetery. Ho Tung himself died on May 3, 1956. He was baptized on his death bed. For details please refer to 鄭宏泰 黃紹倫合編《香港大老—何東》(香港：三聯書店(香港)有限公司，2007年版), pp.305-306. The grave of Au Shing-cheung, the maid whom Mak Sau-ying had brought along when she was married to Ho Tung and who had served her for 40 years, is located in front of Mak's grave.

²³ Same as Footnote No.2, p.26.

²⁴ Chater's funeral took place in St. John's Cathedral. He died at 5:00 in the morning on May 27, 1926. In compliance with Armenian burial custom, the funeral service took place at 11:00am that day at St. John's Cathedral and the burial took place at 5:00 in the evening in the Hong Kong Cemetery. Chater had given large donations to St. Andrew's Church at Tsimshatsui. His big house was located to the right of the church.

²⁵ Please refer to pp. 234-235 of the article cited in Footnote no.10 and pp. 19-22 of the article cited in Footnote no.2. For details about the Japanese graves in Hong Kong, please refer to 岩昭滋〈香港的日本人墓地—船員の墓碑を中心として〉，收《港日關係之回顧與前瞻—香港日本文化協會二十五週年紀念文集》(香港：香港日本文化協會，1988) pp 132-141。

本傑明·福克斯上尉的塋墓，是目前已知香港墳場內年代最早的墳墓。本傑明·福克斯上尉是在1841年5月25日攻打廣州時陣亡的。查英人於1841年1月25日登陸並佔領香港島，未幾戰事重啟，英軍於5月14日攻陷虎門砲台，溯江而上，兵臨廣州城下，從珠江江面向岸上發砲，另外派遣軍隊登岸直趨城北，奪取越秀山高地，“寧羅德”(HMS Nimrod) 號艦的本傑明·福克斯上尉在5月25日參與攻城時被砲火打中，翌日因傷死去。響尾蛇號艦的克里軍醫在其日記中描述：“夜間，(廣州)城的濃烟及砲彈橫飛照亮夜空……收到很多傷亡報告，敵軍更是傷亡慘重。可憐的本傑明·福克斯，‘寧羅德’(HMS Nimrod) 號艦的首席上尉的腳被炸碎，因傷重斃命。”

本傑明·福克斯的墓碑上刻上：“紀念本傑明·福克斯上尉，29歲，‘寧羅德’(HMS Nimrod) 號艦上已故上尉，於1841年5月25日攻打廣州城之際於高地被殺。”



The grave of Lieut. Benjamin Fox is the oldest among all known graves in the Hong Kong Cemetery. Lieut. Fox was killed in action on 25th May, 1841 when the British fleet attacked *Guangzhou*. The British had gone on shore and occupied Hong Kong Island on 25th January, 1841, but it was not long when the war horn was blown again. The British force occupied forts at the Bocca Tigris, followed the Pearl River to reach the waters outside the gates of *Guangzhou* from where they bombarded the city. In the meantime, soldiers were sent on shore to attack the northern part of the city and to take possession of the high land of *Yue Xiu Hill*. Lieut. Benjamin Fox of *HMS Nimrod* was hit by shells while attacking the city on 25th May, 1841 and died the next day. In his journal, Dr. Cree wrote, “*The night was illuminated by the flames of the city and shells and rockets flying……Reports of many killed and wounded and heaps of slain amongst the enemy. Poor Fox, 1st Lieutenant of the Nimrod, has died of his wounds, his legs shattered.*”

On the grave of Lieut. Benjamin Fox was inscribed, “*Sacred to the memory of Lieut. Benjamin Fox R.N., aged 29, late First Lieutenant of H.M. Ship Nimrod who was killed on the heights of Canton during the attack on that city, 25 May 1841.*”

參考書目 / References:

1. Solomon Bard, *Garrison Memorials in Hong Kong: Some Graves and Monuments at Happy Valley*, (Hong Kong: the Antiquities and Monuments Office, 1997)
2. Michael Levien (edit), *The Cree Journals*, (England: Webb & Bower, 1981)



威廉·布羅迪的墓，是目前香港墳場最早的塋墓之一。威廉·布羅迪，蘇格蘭人，英國皇家海軍響尾蛇號（HMS Rattlesnake）之艦長，響尾蛇號是一艘運兵船，約600噸。1839年9月，響尾蛇號離開其寄碇地樸茨茅夫，駛往中國，投入第一次鴉片戰爭。響尾蛇號抵華後，先後參與了1840年7月的侵佔定海、1841年3月及5月二次進犯廣州的戰役。6月14日，該艦駛回香港，船上有近一半人染病，根據隨艦軍醫愛德華·克里的日記所載：“可憐的布羅迪病得很重，但仍嘗試繼續工作，更跑到旗艦上向長官匯報，回船後，便臥床不起。翌日他的兒子向我報告了其父之病情”克里也帶病趕往探望“可憐的老艦長厲聲叫喊，好像船隻在暴風中，緊急落帆一般……未幾，陷入昏迷，慈祥的老艦長呼出最後一口氣”。軍醫克里在1841年6月18日的日記上寫上：“可憐的老布羅迪在下午葬於香港快活谷（Happy Valley）的新墳地。”

從克里所繪畫的水彩插圖中，布羅迪艦長的靈柩及送殯的行列徐徐步入一個地形正與跑馬地脗合的山谷。布羅迪的墓碑上刻：“紀念威廉·布羅迪 皇家海軍之長官及‘響尾蛇號’運兵船之艦長，1841年6月17日終於香港，享年56歲。由其同袍及參與1841年中國戰役的部隊所立石，以表達對亡者的尊敬及愛戴。”布羅迪的墓及克里的日記都証實了跑馬地香港墳場（殖民地墳場）幾乎甫開埠便開設，而快活谷應因墳場而得名，過去以為因馬場而得名顯然錯誤。

The grave of William Brodie is one of the earliest in the Hong Kong Cemetery. William Brodie was Scottish and the captain of the British Royal Naval ship, *HMS Rattlesnake*, which was a troop-ship of 600 tons. In September 1839, the ship left its anchorage at Portsmouth and sailed to China to take part in the First Opium War. When *HMS Rattlesnake* arrived in China, it first participated in the invasion of *Dinghai* in July 1840. Then it took part in two battles in March and May 1841 respectively to invade *Guangzhou*. On 14th June, it sailed back to Hong Kong. Half of the troop on the boat was sick. According to Dr. Edward Cree, the naval doctor, “*Poor old Brodie very ill, but he would get up to work the ship, and even went aboard the flagship to report himself to the senior officer. On his return took to his bed, from which he never rose.....Soon after daylight James Brodie came to tell me that his father was delirious.*” Cree himself was sick but rushed to see the old commander who “*shouting violently and apparently shortening sail in the midst of a storm.....Soon afterwards he became comatose and the fine old sailor and good-hearted man breathed his last.*” Dr. Cree wrote on his journal on 18th June, 1841 that “*Poor old Brodie was buried in the afternoon in the new cemetery in ‘Happy Valley.’*”



克里醫生所繪畫的水彩素描：“香港快活谷”
“Happy Valley, Hong Kong”,
a watercolour drawn by Dr. Cree
[The Cree Journals]

From the watercolour drawn by Cree, Brodie’s cortege moved slowly into a valley the landscape of which resembled Happy Valley. William Brodie’s tombstone can still be found in the cemetery and on it was inscribed, “*Sacred to the memory of William Brodie, Master in the Royal Navy, late Commander of H.M. Troop Ship Rattlesnake who died in Hongkong, 17 June 1841, aged 56 years. Erected in token of their respect and esteem by the Brother Officers and those of the Military Force composing the China Expedition in 1841.*” The grave of William Brodie and Cree’s journals testified to the fact that the Hong Kong Cemetery in Happy Valley (Colonial Cemetery) was open almost immediately after the inception of Hong Kong, and that Happy Valley got its name from the cemetery and not from the race course as it has always been erroneously assumed.

參考書目 / Reference:

1. Michael Levien (edit), *The Cree Journals*, (England: Webb & Bower, 1981)
2. Solomon Bard, *Garrison Memorials in Hong Kong: Some Graves and Monuments at Happy Valley*, (Hong Kong: the Antiquities and Monuments Office, 1997)

“皋華麗”號官兵紀念碑

在香港墳場內芸芸的第一次鴉片戰爭紀念碑中，以此碑最具歷史價值。“皋華麗”號 (HMS Cornwallis) 是鴉片戰爭中英國遠征軍艦隊的旗艦，它載重1,809噸，1813年興建於孟買船塢。參與過鴉片戰爭最後階段的數場戰役，1842年6月艦隊從長江口上駛吳淞、鎮江，最後寄碇於南京城外的長江江面。

查英國軍隊所參與的戰役中，以鎮江府之戰所遇到的抵抗最為頑強，《復仇女神號在中國》一書指出：“駐守鎮江府的清兵是驍勇善戰的敵人，我方的傷亡數字要比以往的戰役為高，但一個更為危險的敵人—霍亂及瘧疾開始出現！”

本紀念碑正面刻上“本碑乃‘皋華麗’號艦上官兵及遠征軍長官所立”，另一面刻上三個死者的名字，根據文獻記載，其中海軍上尉林伊特乃於吳淞陣亡，昂艾基少校則於鎮江附近中暑死去，阿徹利上尉死於長江，死因未見記載。

1842年8月29日，中英雙方官員在‘皋華麗’號的船艙內簽署了我國歷史上第一條不平等條約—《南京條約》。英方以璞鼎查(砵甸乍)為代表，而中方代表是耆英及年老體弱的伊里布，據知有病在身的伊里布須被抬到船上來。通過一幅當時繪製的版畫，我們可以認識到此一重大歷史事件的實況。《南京條約》的第三條規定把香港割讓與英國。



1842年8月29日中英官員在寄碇於南京城外長江上的“皋華麗”號船艙內簽署了南京條約
The British and Chinese representatives signed the *Treaty of Nanjing* on board *HMS Cornwallis* which was at anchored on River Yanzi near *Nanjing*, on 29 August 1842.

[Excellency: The Governors of Hong Kong]

Monument to the Officers of H.M.S. Cornwallis

Among the various monuments connected with the First Opium War in the Hong Kong Cemetery, this is the most significant one. *HMS Cornwallis* was the flagship of the British China expedition. It carried 1,809 tons and was built in the Bombay Dock in 1813. It had taken part in the last few battles of the First Opium War. In June 1842, the fleet sailed from the mouth of River *Yanzi* to *Wusong* and *Zhenjiang*, and finally anchored off the city of *Nanjing* on River *Yanzi*.

According to historical accounts, among all the battles the British fought in China, it was in the battle of *Zhenjiang* that they faced the most tenacious resistance. In his book, *The Nemesis in China*, it was said that “Although the Tartar troops had proved themselves a formidable enemy at Chin-keang-foo, and the loss sustained on our side had been much greater than in any previous encounters, a far more dangerous enemy soon began to show itself ... cholera and low marsh fever now made their appearance.”

On the front of the monument was inscribed, “*This monument was erected by the Officers of H.M.S. Cornwallis and Marine Officers of the Expedition.*” On the other side were names of three officers who had died. It was recorded in other documents that Lieut. Hewitt had been killed while fighting at *Wusong* and Lieut. Commander Uniacke had died of heatstroke near River *Yanzi*. Lieut. Atcherley had died on River *Yanzi* but the cause of his death was not recorded.

On 29th August, 1842, British and Chinese government officials signed the first unequal treaty in modern Chinese history on board *HMS Cornwallis*. Sir Henry Pottinger represented the British government while *Qi Ying* and the frail and ailing *Yilibu* represented the Chinese government. It was said that the latter who was old and sick had to be carried on board. From a painting made then, one might witness the occurrence of this major historical event. According to Article 3 of the *Treaty of Nanjing*, Hong Kong was ceded to Great Britain.

參考書目 / Reference:

1. Solomon Bard, *Garrison Memorials in Hong Kong: Some Graves and Monuments at Happy Valley*, (Hong Kong: the Antiquities and Monuments Office, 1997)
2. W.D. Bernard, *The Nemesis in China, Comprising a History of the Late War in that Country, with an account of the Colony of Hong Kong*, (New York: Praeger, 1969)
3. J.J. Colledge, *Ships of the Royal Navy: an Historical Index*, (Newton Abbot: David & Charles, 1969-1970)



威廉·巴特的墓位於墳場內的小教堂前。威廉·巴特是第二次鴉片戰爭期間於廣州戰死的英國皇家海軍軍官。1857年12月28日，英軍從水陸兩路包圍廣州，珠江河面被英艦封鎖，並向岸上放砲，29日，另有英軍於小北門入城，然後攻佔越秀山，採居高臨下之勢，控制全城。

威廉·巴特是在攻城時找尋合適地點放置雲梯之際被砲彈打中殞命。終年37歲。巴特在軍隊中素以英勇見稱，所以他的陣亡深為其袍澤及上司所悼惜。

海軍少將西摩爵士 (Rear-Admiral Sir M. Seymour) 致海軍部的報告上說：“對於勝利來得這麼快，損失那麼少，本來大家都深感欣慰，但卻發生了一件巨大的災難：‘亞蒂安號’ 艦的威廉·當頓·巴特上校在尋找合適地點放置雲梯時被砲彈所殺。該事件使全軍陷於愁雲慘霧之中，巴特上校不但因具有高尚的情操而為人愛戴，其專業更是廣受尊崇和欽佩。他的逝世，使女皇失去了一位能幹、熱心、忠誠的僕人。”

為紀念巴特上校，有關人士更於香港聖約翰座堂東壁嵌了一塊紀念碑，所載文字與墓碑大同小異，主要記述了其遇難經過。



Sacred
To the memory of
Captain **William Thornton Bate**, R.N.
who was killed at the storming
of Canton
on December 29th 1857
In the 37th year of his Age

Mark the perfect man, and behold
The upright for the end of that man
is peace
P.S. XXXVII. 37

His friends in this country
have erected a monument
near St. John's Cathedral
As a token of their deep affection
and respect for his memory.

Captain William T. Bate's grave is located in front of the small chapel of the Hong Kong Cemetery. Captain Bate, a British Royal Naval Officer was killed in *Guangzhou* in the Second Opium War. On 28th December 1857, the British army surrounded *Guangzhou* from the river and also from land. Pearl River was blockaded by British warships which were shelling the city. On 29th, some British troops entered the city from the northern gate and took hold of *Yue Xiu Hill* from the height of which the British gained control of the whole city.

As the British troops stormed the city of *Guangzhou*, Bate was hit and killed by a shell while looking for a place to put a ladder. He was 37. Bate had been known for bravery. His death was therefore regretted and mourned by his comrades and senior officers.

In his report to the Department of Navy, Rear-Admiral Sir M. Seymour said, "*Our gratification at this quick success, with trifling loss, has been dampened by a great calamity, in the death of Captain William Bate, of H.M.S. 'Actaeon'... This sad event has thrown a gloom over the whole force, Captain Bate being no less beloved for his many virtues, than respected and admired for his professional ability. By the death of Captain Bate, Her Majesty has lost a most able, zealous, and faithful servant.*"

A stone in memory of Bate was also embedded in the eastern wall of St. John's Cathedral. The text was similar to the text on the gravestone which gave an account of how captain Bate was killed.



“加爾各答”號官兵紀念碑
The Monument to the men of HMS Calcutta

香港墳場內體積最巨大的紀念碑，多與第二次鴉片戰爭有關，當年參與過第二次鴉片戰爭各場戰役的多艘艦隻，均各有紀念其死難將士的石碑，其中包括旗艦“加爾各答”號 (HMS Calcutta)、“西比爾”號 (HMS Sybille)、“南京”號 (HMS Nankin) 及“桑普森”號 (HMS Sampson) 等。

“加爾各答”號是海軍少將西摩爵士的旗艦，該艦載重2,299噸，於1831年在孟買的船塢興建，由於體積龐大，不能駛進珠江，故只能寄碇於虎門河面，向虎門砲台發砲射擊，廣州陷落後，該艦又參與了華北的戰役，停泊於大沽口對開的白河口。

“加爾各答”號官兵紀念碑體積巨大，上端作一倒置之大砲，造型突出，四壁刻上50個死者的姓名，他們都是第二次鴉片戰爭期間 (1856-1860) 戰死或因病去世的兵士或軍官。

“西比爾”號官兵紀念碑作折口圓柱形(象徵生命驟然結束)，下部飾以繩纜紋，其下為一底座，刻有該艦死難官兵21人之姓名，其中有於香港染病去世，亦有在第二次鴉片戰爭的戰役中陣亡者。

“西比爾”號載重1,633噸，於1847年在彭布羅克 (Pembroke) 船塢興建，它裝有36門32磅大砲，艦上有8名軍官及153名官兵。參與了1857年12月的攻佔廣州之役，墓碑上的愛德華·洛特 (Edward Loft) 正是在12月29日一役陣亡。

The largest monuments in the Hong Kong Cemetery are mostly connected with the Second Opium War. The warships that had fought in the various battles of the Second Opium War had each got its own monument to commemorate their officers that had died in action. Among these warships were *HMS Calcutta*, *HMS Sybille*, *HMS Nankin* and *HMS Sampson*.

Monument to the men of HMS Calcutta

HMS Calcutta was the flagship of Rear Admiral Sir Michael Seymour and weighted 2,299 tons. Built in 1831 in Bombay Dock, it was so big that it could not enter the Pearl River and could only be anchored at the Bogue from where it shelled the Bocca Tigris Forts. After *Guangzhou* was occupied, *HMS Calcutta* joined battles in Northern China and was anchored off *Dagukou* at the mouth of River Bai.

The Monument is large in size. On top of the monument there is an overturned cannon. On the four faces of this outstanding monument were engraved the names of 50 soldiers who were either killed in action or died of sickness during the period from 1856 to 1860.

Monument to the officers fo HMS Sybille

The Monument is in the shape of a cylindrical column. The top of the column was truncated to symbolize the abrupt ending of life. The lower part is adorned with rope pattern below which forms the base on which the names of 21 officers were engraved. Some of these men died of illness and others were killed in action in the Second Opium War.

HMS Sybille weighted 1,633 tons and was built in 1847 at the Pembroke Dock. On the ship were mounted 36 guns weighting 32 lbs each. There were 8 senior officers and 153 sailors on board which took part in the battle of *Guangzhou* in December, 1857. Edward Loft whose name was inscribed on the monument was killed in the battle on 29th December.



“南京”號將士紀念碑
The Monument to the men of HMS Nankin



“桑普森”號官兵紀念碑
The Monument to the men of HMS Sampson

“南京”號官兵紀念碑

“南京”號載重2,540噸，1850年於伍爾維奇（Woolwich）船塢興建，裝有44門32磅大砲，艦上有9名軍官及208個官兵。紀念碑造型作歌德式四角尖頂狀，東壁刻有：“‘南京’號的艦長、軍官及海軍紀念其死難同袍”，南壁刻上該艦曾參與之戰役之名字：“虎門砲台 1856年11月12日；佛山河 1857年6月1日；西樓（譯音）1857年12月15日；廣州 1857年12月28日及29日”。可知“南京”號曾積極參與了第二次鴉片戰爭的多場戰役。

“桑普森”號官兵紀念碑

此紀念碑記錄了“桑普森”號20名士兵的名字，均在二次鴉片戰爭的戰役中陣亡。

“桑普森”號是一艘輪動的木製快速帆船，載重1,299噸，1844年在伍爾維奇（Woolwich）船塢興建，該艦的編制為3名軍官及48個官兵。在二次鴉片戰爭爆發之初（1856年10月）便投入戰役，參與襲擊虎門砲台，繼而駛上廣州，在珠江上向兩廣總督衙門發砲。1857年1月，該艦受到一隊清水師戰船的攻擊，而有所傷亡。

除上述各艦的陣亡官兵外，香港墳場內還有曾投入第二次鴉片戰爭從廣州到北京各場戰役的51名陣亡英國皇家海軍陸戰隊的軍官、號兵、二等兵及皇家海軍陸戰隊的砲兵連未受任命的軍官及砲兵的紀念碑。更有曾參與清剿海盜的哥倫賓號(HMS Columbine) 陣亡軍官紀念碑等。

Monument to the men of HMS Nankin

HMS Nankin weighted 2,540 tons and was built in 1850 at Woolwich Dock. On the ship were mounted 44 guns weighting 32 lbs each. There were 9 senior officers and 208 sailors on board. The monument has a Gothic style top that has four steeples. On its east face was inscribed, “Erected, Commodor the Officers and Crew of H.M.S. Nankin. To the memory of their deceased shipmates” On its south face were inscribed the battles which the ship had taken part in: “Bogue Forts 12th Nov. 1856. Fatshan Creek 1st June 1857. Seelou 15th Dec. 1857. Canton 28&29 Dec. 1857”. The inscription testifies that the warship had taken active role in various battles in the Second Opium War.

Monument to the men of HMS Sampson

The Monument recorded the names of 20 soldiers killed in battles during the Second Opium War.

HMS Sampson was a paddled fast wooden frigate. Weighting 1,299 tons, it was built in 1844 at Woolwich Dock. It had 3 senior officers and 48 soldiers on board. It joined the battles as soon as the Second Opium War broke out in October 1856 and took part in the attack of the Bogue Forts. It then sailed to *Guangzhou* and bombarded the office of Governor-General of *Guangzhou* and *Guangxi* from the Pearl River. In January 1857, the ship was attacked by Qing warships and incurred casualties.

Besides the monuments mentioned above, there was also a monument for 51 killed British Royal Navy marine officers, buglers, seamen, artilleries, and officers and artilleries awaiting appointment that had fought in the Second Opium War and took part in the battles from *Guangzhou* to *Beijing*. There was also a monument for killed officers of *HMS Columbine* that had taken part in campaign to uproot piracy, among others.

參考書目 / References:

1. Solomon Bard, *Garrison Memorials in Hong Kong: Some Graves and Monuments at Happy Valley*, (Hong Kong: the Antiquities and Monuments Office, 1997)
2. J.J. Colledge, *Ships of the Royal Navy: an Historical Index*, (Newton Abbot: David & Charles, 1969-1970)
3. George Wingrove Cooke, *China, Being “The Times” Special Correspondence from China in the Years 1857-58*, (London: Routledge, 1858)

何顯理是首名來中國傳道的美國女傳教士。

何顯理1817年生於美國維琴納州基瑪諾市，14歲入基督教，少懷出國傳道壯志。1835年，下嫁叔未士 (Rev. J. Lewis Shuck)，雙雙立志東來傳道。航行一萬七千多英里，歷時七個月，於次年4月抵新加坡。兩人在新居留5個月，學習中國語言，並等候美國浸信會傳道部之指示。

1836年8月，他們抵達澳門，翌年，叔未士首次為華人施浸禮。1841年香港開埠，叔未士夫婦及早前抵澳的另一位美國浸信會傳教士羅孝全牧師 (Rev. I. J. Roberts) 聯袂遷往香港，自由傳播福音；同年成立了皇后大道浸信會。何顯理自澳門來港後特別關注兒童教育。1844年她開辦膳宿學校，學生人數在短時間內由15人增至50人，叔未士夫婦每天辛勤講道，何顯理在1844年11月27日於分娩時去世，年僅27歲，遺體下葬跑馬地墳場。1936年，兩廣浸信會在廣州舉行浸信會在華成立百周年紀念會，以叔何顯理女士來華傳道，致力於宗教教育，奮志以歿，懿範足式，議決在香港成立一紀念學校，推定香港浸信會主持其事。1951年，把原來的浸信會小學正名為顯理中學，以至於今。

Henrietta Hall Shuck was the first American woman missionary to preach in China.

Henrietta Hall was born in 1817 in Kilmarnock, Virginia, USA. She was baptized at the age of 14. Since she was young, she had dreamt of doing missionary work overseas. She married Rev. J. Lewis Shuck in 1835 and the couple decided to go to the east to preach the Gospel. After traveling for over 17,000 miles which took 7 months, they arrived Singapore in April in the following year. They lived in Singapore for 5 months and learnt Chinese language while awaiting instruction of the Mission Board of the Baptist Church of America.

In August 1836, the Shucks arrived in Macao. Lewis Shuck began to baptize Chinese the following year. In 1841, the Shucks and Rev. I. J. Roberts, a missionary of the Baptist Church of America who had arrived Macao earlier, relocated to Hong Kong together and began preaching the Gospel freely in the new British colony. The Baptist Church on Queen's Road was established in the same year. Since she moved from Macao to Hong Kong, Henrietta Hall was particularly concerned with children's education. In 1844 she opened a boarding school and the number of students increased from 15 to 50 in a short period of time. The Shucks worked hard everyday in their missionary work. On 27th November, 1844, Henrietta Hall died while giving birth. She was only 27 and her body was buried in Happy Valley Cemetery. In 1936, the Baptist Church of *Guangdong* and *Guangxi* held the Centennial Celebration of the Baptist Church in China. It was resolved that a school be built in Hong Kong to commemorate Henrietta Hall for her missionary work and religious education in China. Her hard work which ended only when she died was acclaimed for having set examples for later missionaries. The Hong Kong Baptist Mission was entrusted the task. In 1951, Baptist Primary School was rebuilt and renamed Henrietta Secondary School and has served Hong Kong up to this day.



參考書目 / References:

1. 徐松石：《華人浸信會史錄》(香港，浸信會出版部，1971年版)
2. 李金強：《自立與關懷：香港浸信教會百年史(1901-2001)》(香港：商務印書館，2002年版)



喬治·錢納利繪畫的郭士立畫像，作福建水手裝束。【香港藝術館藏】
Charles Gutzlaff dressed as a Fujian sailor, drawn by George Chinnery [Courtesy of Hong Kong Museum of Art]

郭士立，是中國近代史上一個富傳奇性及爭議性的人物；他諳多國語言，熱心傳揚福音，但卻被批評為不得其法；他曾在鴉片貨輪上服務，更是鴉片戰爭期間中英談判的英方主翻譯員。

郭士立，又名實臘，普魯士人，生於1803年，早年矢志傳教，曾先後於鹿特丹、巴黎學習馬來語、阿拉伯及土耳其語。1827年，郭士立抵達爪哇，輾轉在暹羅（泰國）居住了一段時間，並掌握了普通話、粵語及福建話，還學會了書寫中文。在暹羅，郭士立歸化為中國籍，並取了“郭姓”。他對中國產生濃厚興趣，決心來華傳教。1831年，郭士立抵達澳門。翌年，他以翻譯員身份隨同“亞美士德號輪”在中國沿海進行考察。未幾，他接受了威廉·渣甸（怡和洋行的創辦人之一）的邀請在一艘鴉片貨船上工作。

1834至1839年，郭士立在駐華英國商務部任翻譯員及副書記。在鴉片戰爭期間，郭士立擔任總翻譯員。1843年馬儒翰染病去世，郭

士立繼任為駐華英國商務部之總書記。在香港，郭士立大力開展其傳教工作，1844年設立了福漢會，訓練華人到內地傳教，郭氏為擴張傳教效益，曾分函歐洲各差會，多派教士至本港與廣東，向本地與客屬人士傳教。1847年，巴色會（崇真）及巴冕會（禮賢）遣派教士來港，是為德國教士來華之始。但郭氏所立之教會，工作草率，人品混雜，傳教之方法及效益也受到本港其他基督教組織之批評，1848年他返歐洲尋求援助不果，1851年8月9日，郭士立病逝於香港，享年48歲。



Karl F.A. Gutzlaff was a legendary and controversial figure in modern Chinese history. He had linguistic talent and spoke many languages. He was enthusiastic about preaching the Gospel but was criticized for doing it in the improper way. He had worked on board of ships carrying opium and served as interpreter for the British in negotiations with China during the Opium War.

The Chinese name of Gutzlaff was *Guo Shili*, alias *Guo Shila*. He was Prussian and was born in 1803. When he was young, he set his mind on doing missionary work and went to Rotterdam and Paris to study Malay, Arabic and Turkish. In 1827, he traveled to Java and then to Siam (Thailand) where he lived for a period of time. He learnt to speak Mandarin, Cantonese and Fukienese, and even learnt to write Chinese. While in Siam, he naturalized to become Chinese and took the surname *Guo*. He became very interested in China and decided to come to China as a missionary. In 1831, he arrived in Macao. In the following year he became an interpreter on board *Lord Amherst* in an exploratory voyage along the China coast. Soon afterwards he accepted the offer of William Jardine (one of the two founders of Jardine Matheson and Company) to work on board an opium clipper.

Between 1834 and 1839, Gutzlaff worked as Interpreter and Assistant Secretary to the British superintendent of Trade in China. During the Opium War, he worked as the Chief Interpreter to the British negotiators. In 1843, John Robert Morrison died of illness and Gutzlaff succeeded him as the Chief Secretary to the British superintendent of Trade in China. Gutzlaff embarked on his missionary work enthusiastically in Hong Kong. In 1844, he set up the Chinese Christian Union to train Chinese to preach the Gospel in mainland China. To expand his missionary work, Gutzlaff wrote to various denominations in Europe to request them to send more missionaries to Hong Kong and *Guangzhou* to preach to the Cantonese and the Hakka people. In 1846, the Basil (Tsung Tsin) and Rhenish Missionary Society sent missionaries to Hong Kong. They were to become the first German missionaries in China. However, the mission established by Gutzlaff was found to be lax in its work and its member motley. His methods in preaching the Gospel and their results were also criticized by other church organizations in Hong Kong. In 1848, he returned to Europe to seek support but failed. On 9th August, 1851, he died in Hong Kong at the age of 48.

參考書目 / References:

1. 李志剛《香港基督教會史研究》(香港：道聲出版社，1987年)
2. 劉粵聲《香港基督教會史》(香港：香港浸信教會，1996年版)
3. 蘇精〈郭實臘和其他傳教士的緊張關係〉收入氏著《上帝的人馬：十九世紀在華傳教士的作為》(香港：基督教中國宗教文化研究所，2006年)
4. G.B. Endacott, *A Biographical Sketchbook of Early Hong Kong*, (Singapore: D. Moore for Eastern Universities Press, 1962)

韓山明牧師是巴色會 (即今崇真會) 來華首批傳教士。

為響應郭士立的號召，巴色會在1846年決定差遣教士到中國傳教。韓山明與黎力基於1847年3月抵港，在郭氏的安排下，他們學習中文、穿華服、留髮辮，每天習漢字三百個，其中黎力基負責潮語區，韓山明負責客語區，於沙頭角之寶安、布吉等地傳播福音。1851年，韓氏在上環街市鄰近設立了巴色會的禮拜堂。翌年，在西營盤成立教會 (即今崇真會救恩堂)。1854年，韓牧師辛勞過甚，染病去世，年僅35歲。

Rev. Theodor Hamberg was among the first missionaries to be sent by the Basel Missionary Society (present Tsung Tsin Mission) to China.

Rev. Hamberg was Swedish. In 1846, the Basel Missionary Society decided to respond to the request of Karl Gutzlaff and sent missionaries to preach the Gospel in China. Theodor Hamberg arrived in Hong Kong with Rudolf Lechler in March, 1847. Gutzlaff arranged for them to learn the Chinese language, wear Chinese costumes and braid their hair. They had also to learn 300 Chinese written characters each day. Hamberg and Lechler began to preach the Gospel in *Bao'an* and *Buji* and *Sha Tau Kok*. The former covering areas speaking the *Chaozhou* dialect (*Swatow*) and the latter covering areas speaking the Hakka dialect. In 1851, Hamberg set up the first Basel Church somewhere near Western Market. Another Basel Church was established in Sai Ying Pun (the present Tsung Tsin Mission of Hong Kong Kau Yan Church) the following year. In 1854, Rev. Hamberg died of sickness resulting from overwork at the age of 35.



Sacred
to the memory of
Theodor Hamberg
a native of Stockholm
who was in the service of the
Basel Mission
and died on the 12th of May 1854
aged 35 years
Rev.ch.14 v.13.
This token of esteem has been
erected by his friends in Sweden

參考書目 / References:

1. 劉紹麟《香港華人教會之開基：1842至1866年的香港基督教會史》(香港：中國神學研究院，2003年)
2. 劉粵聲《香港基督教會史》(香港：香港浸信教會，1996年版)



威廉·奧利斯·哈蘭醫生 (1819-1858)

哈蘭醫生來自英國一個醫生世家。其父威廉·夏倫是當地名醫，也是蒸汽機發明先驅，與發明火車的喬治·史提芬遜稔熟。奧利斯·哈蘭醫生1822年生於英國斯卡巴勒 (Scarborough)；1844年畢業於愛丁堡大學醫學院。1847年來港，在海員醫院 (Seaman's Hospital) 行醫，翌年，他在香港為病人施手術時首次以哥羅方 (三氯甲烷) 進行麻醉；哈蘭醫生是郭士立牧師的好友，對中國文化及中醫藥均有所認識，他在英國皇家亞洲學會會刊上發表過不少介紹中國人體解剖學及生理學的文章，更撰文就中國的法學名著《洗冤錄》作出評論，認為中國在法學方面比歐洲先進三百年。

哈蘭醫生也是一名業餘植物學家，他搜集了多種中國植物並為之分類。哈蘭醫生後擢升為總醫官 (舊譯國家大醫師)，1858年，他因替貧苦華人診治而染上疫症，死於任上，享年39歲。

哈蘭醫生的死在香港引起廣泛哀悼，據歐德理 (E.J. Eitel) 的說法，是繼馬儒翰 (基督教傳華先驅馬禮遜牧師之子) 在1843年英年早逝以來，港人最為痛惜的一位。哈蘭醫生的家書，現完整保存下來，是研究早期香港的珍貴史料。

香港早年疫症肆虐，衛生情況欠佳，歐洲人在港死亡率甚高。據知在1843年竟高達百分之二十二；在香港當總醫官風險甚高，除上述哈蘭醫生以39歲之齡染病死於任內外，其墓旁的另一座墳墓——紀念威林·馬禮遜，1847至1848年任總醫官，1853年死於任內，終年41歲。

Dr. William Aurelius Harland (1819-1858)

Dr. W.A. Harland came from a medical family in Britain. His father William Harland, a renowned doctor and a forerunner in the invention of steam engine, was a close friend of George Stephenson who invented the locomotive. Aurelius Harland was born in 1822 in Scarborough, Britain, and graduated from the Medical School of the University of Edinburgh. He came to Hong Kong in 1847 and worked in the Seaman's Hospital. The following year, he performed the first surgical operation with the use of chloroform (trichloromethane) in Hong Kong. He became acquainted with Chinese culture and Chinese medicine and herbs. He had published a number of articles about Chinese human anatomy and physiology on the Journal of the Royal Asiatic Society. In one of his articles, he wrote that the famous book on legal medicine, *Xi Yuan Lu*, was 300 years ahead of Europe in terms of the development of legal medicine.

Dr. Harland was also an amateur botanist. He collected and categorized many Chinese plants. He was later promoted to become the Colonial Surgeon. He died in 1858 after being infected while attending to poor Chinese patients at the age of 39.

The death of Dr. Harland was widely mourned in Hong Kong. According to Eitel, it was not since the early death of J.R. Morrison (son of Robert Morrison, the forerunner of Christian missionaries in China) in 1843 that someone was so deeply mourned in Hong Kong. The early family letters of Dr. Harland have been preserved and are valuable historical documents for the study of Hong Kong's early history.

In the years immediately after its inception, Hong Kong was often struck by epidemics. Sanitary conditions were far from satisfactory. The mortality rate of Europeans in Hong Kong was high. It was as high as 22% in 1843. The job of Colonial Surgeon was a high risk one. Besides Dr. Harland who died young while in service, another colonial surgeon who died in service was William Morrison. His grave is next to that of Dr. Harland – *Sacred to the memory of William Morrison F.R.C.S., colonial surgeon who departed this life on the 13th October, 1853, aged 41 years.*



威林·馬禮遜醫生墓碑
The tombstone of Dr. W. Morrison

哈蘭醫生墓碑
The tombstone of Dr. W.A. Harland

This Monument is Erected
by Many Sorrowing Friends
to the
Memory
of
WM. Aurelius Harland. M.D.
Colonial Surgeon
who Died
12th September 1858
Aged 39 Years

此處乃香港醫士威林馬禮遜
志瑩其德望常昭是以眾友並
以垂諸不朽
甲寅年秋立石

參考書目 / References:

1. E.J. Eitel, *Europe in China: the History of Hongkong from the Beginning to the year 1882*, (Hong Kong: Oxford University, 1983)
2. G.B. Endacott, *A History of Hong Kong*, (London: Oxford University Press, 1964)



高和爾是香港開埠初期的政府官員，曾官拜華民政務司，他在擔任公職期間，包娼庇賭，與海盜關係密切，是一位極具爭議性的人物。

高和爾是混血兒，1840年隨英軍從新加坡來港，藉著熟諳多國語言（包括粵語），成為開埠之初香港政府倚重之人材。高和爾從傳譯員開始，1846年擢升為副警察司，未幾因欠下債項被捕；旋復任，因提供海盜線報立下大功，晉升為總登記官及華民政務司。不久，又因被發現與海盜黃墨洲有連繫而遭研訊，幾經波折，被港督羅便臣辭退。高和爾在任內包娼庇賭，貪污枉法，正反映了香港開埠初期吏治之敗壞。他是基督徒，也是共濟會的成員，其墓碑刻上共濟會之標誌，是為明證。三桂太亦葬於墳場的另一角落。

高和爾是共濟會會員，墓碑有清晰標誌。
Daniel Caldwell was a Freemason as indicated by the sign inscribed on his tombstone.

高三桂太太

高和爾之妻，於1850年受洗加入倫敦傳道會，後加入華人自理會，是一名虔誠的基督徒。據知她曾收留多名女童作家人僕從，並為其安排結婚對象，關黎氏即其一（詳後）。高和爾在1875年病逝，高三桂太太繼承了其夫遺下的產業，包括位於荷李活道與鴨巴甸街交界之物業，以原價七萬元的半價出售予倫敦傳道會，後來在該址上興建了雅麗士利濟醫院（附西醫書院）及道濟會堂。為孫中山先生早年求學及做禮拜之處。

三桂太的墓碑記載了她把名下物業奉獻給倫敦會一事。
The offer of her property to the London Missionary Society is recorded on the tombstone of Chan Ayow.



D. R. Caldwell joined the Hong Kong Government shortly after the island was occupied by the British. He was later promoted to be Secretary for Chinese Affairs (Protector of Chinese). While in civil service, he is said to have shielded brothels and gambling dens, and was closely connected with pirates. He was a highly controversial figure.

Daniel Caldwell was a Eurasian and had arrived in Hong Kong from Singapore with the British troops. Being able to command a number of languages (including Cantonese), he became a figure whom the government relied on enormously during the early years. Caldwell began work as an interpreter and was promoted to Assistant Superintendent of Police in 1846. Soon he was arrested for owing large debts. When he was reappointed, he gained merits for providing intelligence on pirates. He was promoted to Registrar-General and Secretary for Chinese Affairs (Protector of Chinese). However, he was soon under investigation for his connection with the notorious pirate, Wong Ma-chow. After much commotion, Caldwell was dismissed by Governor Sir Hercules Robinson. That Caldwell, when in government service, shielded brothels and gambling dens in exchange for personal gains at the expense of the rule of law was a reflection on the corruption in the governance and rule of Hong Kong when the British colony was first founded. Caldwell was a Christian and a Freemason. On his gravestone was inscribed the sign of Freemason. His wife, Chan Ayow, was buried in another spot of this cemetery.

Chan Ayow

Wife of D.R. Caldwell. She was baptized in 1850 and joined the London Missionary Society. Later she joined the To Tsai Church. Chan Ayow was a devout Christian. She had taken in a number of girls as servants and arranged marriage for them, Kwan Li Shi being one of them. When Caldwell died in 1875, Chan Ayow inherited his properties. She sold the property located at the intersection of Hollywood Road and Aberdeen Street to the London Missionary Society at HK\$35,000 which was half of its worth at the time. On this site was later built Alice Memorial Hospital (and the Hong Kong College of Medicine) and To Tsai Church where Dr. Sun Yat-sen studied and worshiped in his early days.

參考書目 / Reference:

G.B. Endacott, *A Biographical Sketchbook of Early Hong Kong*, (Singapore: D. Moore for Eastern Universities Press, 1962)



佛德烈·史釗域博士(1836-1889)

Dr. Frederick Stewart (1836-1889)

佛德烈·史釗域博士是中央書院(後易名皇仁書院)的創校校長，有“香港公立教育之父”的美譽。

史釗域是蘇格蘭人，早歲畢業於鴨巴甸大學，修讀神學。1862年，由香港教育諮詢委員會主席理雅各按照英國文法中學模式所籌劃的中央書院成立，公開招聘校長兼政府監督學院一職，其時港府有意推行“教育世俗化”，並藉開設中央書院以落實此一理念。24歲的史釗域以“年青，有良好教育背景，對教育有熱誠”獲委並從英國來港蒞任。中央書院早年的課程包括：中英文、算術、歷史、地理、代數、幾何等科目，特別重視英語教學，開辦後廣受本港華人的歡迎。史釗域在中央書院的年報指出：“中央書院相當成功是因為英語可以變為港元。”中央書院的畢業生不少回國服務於海關，史釗域認為這樣“間接的好處顯而易見”，香港政府“具有更高的目標，教育不過是實現這一目標的媒介”換言之，就是通過為香港的華裔學生提供教育，擴大英國對中國的影響。何啟、胡禮垣、韋玉、何東等香港及中國近代史上的知名人物都是史釗域擔任校長期間的中央書院畢業生。另一方面，史釗域作為政府監督學院，在1873年取得教會合作，制定津貼計劃，邀請教會學校加入。

1881年，史釗域離開了任職19年的教育崗位，改任警察裁判司，未幾更升任總登記官(華民政務司)，最後擢升為輔政司，1889年，史釗域去世，下葬於跑馬地香港墳場。

Dr. Frederick Stewart was the founding headmaster of the Central School (later renamed as Queen's College) and was hailed as the “Founder of Hong Kong government education”.

Dr. Stewart was Scottish. He graduated from the University of Aberdeen where he studied theology. In 1862, the Hong Kong Government Central School was established. Under the leadership of Rev. James Legge, the Chairman of the Hong Kong Board of Education, the school was to adopt an educational model based on British grammar school. An advertisement was put out for Headmaster of the Central College and Inspector of Schools. Dr. Stewart then a young man of 24, well-educated and with great enthusiasm in education applied and was chosen. It was said that Dr. Stewart was selected for the post because his qualities coincided with the Hong Kong Government's intention to “secularize education”. Central School was where this idea was to be implemented. The curriculum of the school included English and Chinese, Arithmetic, History, Geography, Algebra, Geometry, etc. with emphasis on English as the medium of teaching. Since its opening, the school was much welcomed by Chinese in Hong Kong. Dr. Stewart reported in the annual report of Central School that “the comparative success of the Central School, English being convertible into dollars.” Many graduates of the school returned to China to work in the Impanel Customs. He commented that “the indirect advantages are evident” and that the government “has a higher goal and education was only the means to this goal”. In other words, the goal was to increase British influence of China by providing education to Hong Kong's Chinese students. Renowned figures in the modern history of Hong Kong and China such as, Ho Kai, Woo Lai-woon, Wei Yuk, and Robert Ho Tung were graduates of Central School when Dr. Stewart was its headmaster.

On the other hand, as the Inspector of Schools, Dr. Stewart managed to obtain the support of the Church. The grant-in-aid scheme was established and schools run by the Church were invited to join.

In 1881, after 19 years of service, Dr. Stewart resigned from his post in the field of education and was appointed Police Magistrate. Soon he was promoted to the post of Registrar General (Secretary for Chinese Affairs). Later he was further promoted to be Colonial Secretary. Dr. Stewart died in 1889 and was buried in the Hong Kong Cemetery in Happy Valley.

參考書目 / References:

1. Gillian Bickley, *The Golden Needle – The Biography of Frederick Stewart (1836-1889)*, (Hong Kong: David C. Lam Institute for East West Studies, 1997)
2. Gwenneth and John Stokes, *Queen's College, Its History 1862-1987* (Hong Kong: Queen's College Old Boys' Association, 1987)

史釗域畫像
【皇仁舊生會藏】
Portrait of Dr. Frederick Stewart
【 Courtesy of Queen's College
Old Boys' Association 】





1897年孫中山先生（後排右三）、楊衢雲（前排左二）與日本友人合照【中國國民黨文化傳播委員會黨史館藏】
Dr Sun Yat-sen (third from right, back row) and Yang Quyun (second from left, front row) with Japanese friends taken in 1897. [Courtesy of KMT Archives]

因意外斷指，改入聖保羅書院肄業，卒業後，先後任聖約瑟書院教員、招商局書記及沙宣洋行副理。楊氏習武術，性格“任俠好義”，1892年，楊衢雲與好友謝纘泰、尤烈、黃詠商等組成了以“砥礪品行”、“盡心愛國”為宗旨的“輔仁文社”。該年秋天，楊氏經尤烈的介紹與孫中山相識，一見如故。1895年，孫中山在香港組成“興中會”，楊氏解散輔仁文社與之合併，乃被

推舉為興中會首任會長。旋部署發動第一次起義—廣州乙未起義，楊衢雲負責在香港籌集經費，購買軍械及招募廣州地區的志士。乙未起義因事洩流產，革命黨人被通緝，楊衢雲輾轉經新馬遠赴南非，仍然傳播革命思想。1898年，楊衢雲赴日本與孫中山會合，再謀舉義，並把會長一職讓予中山先生。1900年，革命黨人在惠州三州田發動起義，楊氏負責餉械接濟，起義因後援不繼而告失敗，起義者分散各地，楊衢雲堅持留港，以教英文為生。1901年1月10日，楊氏於結志街52號2樓為清廷所派之刺客所殺，由其好友陳少白、謝纘泰等奔走，得以下葬香港殖民地墳場，墓碑是香港親友捐資所建。

楊衢雲 (1861-1901)

楊衢雲，晚清革命家，烈士，他是香港第一個論政團體“輔仁文社”的創立人及會長；革命團體興中會的第一任會長，早年與孫中山齊名，參與過兩次武裝起義，後為清政府派人所暗殺，楊衢雲的墓是香港墳場中有名的無字碑。

楊衢雲，名飛鴻，字肇春，衢雲為其號，原籍福建海澄，其父早年旅居檳城，後移居香港。衢雲生於香港，早年在香港海軍船塢學習，後

Yang Quyun (1861-1901)

Yang Quyun, a revolutionary and martyr in late Qing period. He was the founder and the president of Hong Kong's first political organization, Furen Literary Society, and the first president of the revolutionary organization, Xing Zhong Hui (Revive China Society). During his life he enjoyed the same fame as Dr. Sun Yat-sen. He had participated in two armed uprisings and was later killed in Hong Kong by assassins sent by the Qing government. The grave of Yang is well known for having no words inscribed on the tombstone.

Yang Quyun, given name Fei Hong at birth, courtesy name Zhao Chun. Qu Yun was his literary name. His family came from Haicheng, Fujian but his father had grown up in Penang, Malaysia and then moved to Hong Kong. Yang was born in Hong Kong and started off as an apprentice in the Naval Dockyard. After an accident which resulted in the amputation of one of his fingers, he went to study in St. Paul College. After he finished high school, he first became a teacher in St. Joseph College, and then worked as a clerk in China Merchant Steam Navigation Company. Later he became an assistant manager in David Sassons, Sons and Company. Yang practised Chinese martial arts and was known for being generous, brave and gallant. In 1892, he and his good friends, Tse Tsan-tai, Yau Lit, Huang Yongshang, etc. organized the Furen Literary Society, the objectives of which were “to improve oneself arduously in one's character and conduct” and “to love the nation whole-heartedly.” In autumn of that year, Yang became acquainted with Dr. Sun Yat-sen through the introduction of Yau Lit. The two revolutionaries became good friends immediately. When Dr. Sun established Xing Zhong Hui in 1895 in Hong Kong, Yang disbanded Furen Literary Society and its members joined Xing Zhong Hui. Yang was elected as the first President. An Uprising in Guangzhou was subsequently organized and Yang was responsible for raising funds in Hong Kong to buy arms and ammunition and to recruit participants for the uprising. However, the uprising was aborted when the Qing government was tipped off and the revolutionaries were on the wanted list. Yang was forced to flee to South Africa via Singapore and Malaya but it had not prevented him from spreading revolutionary ideas. In 1898, he arrived in Japan to meet with Dr. Sun again to plan for more uprisings and gave up his position as the president of Xing Zhong Hui to Dr. Sun. In 1900, the revolutionaries launched an uprising in San Zhou Tian in Huizhou to which Yang supplied arms and ammunitions and provided financial support. However due to inadequate support at its later stage, it failed and the revolutionaries were forced to disperse. Yang insisted to stay on in Hong Kong and earned his living by teaching English. On 10th January 1901, he was killed by assassins sent by the Qing government in an apartment on the first floor of No.52, Cage Street. He was buried in Hong Kong Cemetery after much painstaking effort by his good friends, Chen Shaobai and Tse Tsan-tai, and the gravestone was erected with the money donated by Yang's friends and relatives in Hong Kong.

參考書目 / References:

1. 陳少白〈興中會革命史要〉，收入中國史學會主編《中國近代史資料叢刊：辛亥革命（一）》（上海：上海人民出版社，1956年版）
2. 袁鴻林〈楊衢雲〉收入中國社會科學院近代史研究所 嚴如平、宗志文主編《中華民國史資料叢稿：民國人物傳，第九卷》（北京：中華書局，1997年版）



洪春魁，字其元，後易名全福（取洪秀全及其子洪天貴福之名併成），洪秀全從姪，幼隨洪秀全起義，功封瑛王，三千歲。太平天國敗亡後，逃難香港，在洋輪上當廚師，後隱於香江，懸壺問世；查謝纘泰自楊衢雲死後，常思為故友復仇。得其父日昌之介紹，認識了洪春魁，乃密謀起義，號召各地洪門響應。時香港富商李陞之子李紀堂剛繼承了遺產數十萬，乃慷慨捐出50萬作起義經費。據知參與其事的尚有香港紳商何啟、何東、劉鑄伯等人。黨人設總機關於香港德忌笠街20號4樓，名曰：和記棧，又以李紀堂名下的青山農場，為黨人的軍火試驗場。計劃趁除夕省城各大小官員齊集城南萬壽宮行禮時一舉炸毀之，然後佔據軍械局、火藥庫，乘亂分頭佔據各衙署，宣佈推翻滿清，行共和政體，國號為大明順天國，並密議事成後舉容閱為臨時政府大總統。起義因事洩流產，洪春魁逃回香港，再赴新加坡暫避，後因病返港就醫，1904年卒於香港。葬於香港跑馬地墳場6781號。

Hong Chunkui, courtesy name *Qi Yuan*. He changed his name to *Quan Fu* later in his life. (The name *Quan Fu* was a combination of the name of *Hong Xiuquan* and that of his son, *Hongtin Guifu*.) *Hong Chunkui* was the nephew of *Hong Xiuquan* and joined the Taiping Rebellion since he was young. For his achievements, he was given the title of King Ying and "Three Thousand Years". After the defeat of the Taipings, he escaped to Hong Kong and became a chef on a ship owned by westerners. He then hid in Hong Kong and worked as a Chinese herbal doctor. After the assassination of *Yang Quyun*, Tse Tsan-tai was filled with rage and kept thinking of avenging the death of his friend. He was introduced to *Hong Chunkui* by his father, *Ri Chang*. The two then contrived another uprising and appealed to the followers of the Triad Society to join in. Around this time, *Li Jitang*, son of the wealthy businessman Li Sing, had just inherited a big sum of money. He generously contributed \$500,000 to the uprising. It was said that Sir Kai Ho Kai, Sir Robert Ho Tung, Lau Chu-pak, etc. had all joined in to support the uprising. The revolutionaries established their headquarters at 5th floor, no. 20 of D'Aguilar Street with the name of *Hejizhan*. A farm at Castle Peak owned by *Li Jitang* was used for testing arms and ammunition. They planned to bomb and destroy *Wan Shou Gong* (Palace of Ten Thousand Years) located in *Guangzhou* when all the senior and junior government officials were gathered there on New Year's eve, then occupy the Military and Firearms Bureau and the arms depot, take over all the police stations and proclaim the replacement of the Qing regime by a new republic. The new nation was to be called *Daming Shuntian Guo*. They conspired to nominate Yung Wing as the president of the temporary government when the Qing regime was overthrown. However, the uprising was aborted because there was a leak out. *Hong Chunkui* fled to Hong Kong and then to Singapore for safety. Later he got sick and returned to Hong Kong for treatment. He died in 1904 and was buried in the No. 6781 grave in Happy Valley Cemetery.

參考書目 / Reference:

1. 陳春生〈壬寅洪全福廣州舉義記〉收入中國史學會編《中國近代史資料叢刊：辛亥革命（一）》（上海：上海人民出版社，1956年版）
2. 故宮博物院〈洪全福起義檔案〉收入中國史學會編《中國近代史資料叢刊：辛亥革命（一）》（上海：上海人民出版社，1956年版）

洪春魁(全福)之墓，墓碑立於1925年，顯然乃後來重立。
The tombstone of *Hong Chunkui* set up in 1925 long after his death



韋安，韋光之子，韋玉之弟，中(香)山人。父韋光，早歲於澳門行乞，為傳教士裨治文收留，於馬禮遜教育學會就讀；後遣往新加坡繼續學業，返港後，曾先後於 Bowra 洋行當買辦及在高等法院當傳譯。1857年，有利銀行在香港開設分行，韋光被聘為買辦，直至1878年去世，其有利銀行買辦之職位，為其長子玉(寶珊)所繼承。

韋玉，韋光之長子，於其父死後繼任有利銀行買辦；1887年任東華醫院主席，1896至1917年間為立法局非官守華人議員，香港華人社會領袖，1919年獲冊封為爵士。

韋安是韋光第二子，又名華安，現存有關韋安的資料不多，從墓碑所記，他早年曾就讀於英國切爾勝納姆學院 (Cheltenham College)，後於牛津大學的基督學院肄業，取得學士及碩士學位，先後在英國及香港的高等法院任大律師，1907年去世，享年40歲。

Wei On, a native of *Zhongshan (Xiangshan)*, son of Wei Kwong and younger brother of Wei Yuk. As a child, Wei Kwong had begged on the streets of Macao and was taken under the wings of the missionary, Rev. Elijah Bridgman. He was enrolled in the Morrison Education Society and was sent to study in Singapore. Upon returning to Hong Kong, he first worked as a comprador in the Bowra and Company, then became an interpreter for the High Court. In 1857, the Chartered Mercantile Bank of India, London and China opened a branch in Hong Kong. Wei Kwong joined the bank as a comprador. When he died in 1878, his position was succeeded by his elder son, Wei Yuk (alias Wei Po-shan).

Wei Yuk, the eldest son of Wei Kwong, succeeded his father as comprador at the Chartered Mercantile Bank of India, London and China. He served as the Chairman of the Tung Wah Hospital, and a Chinese unofficial member of the Legislative Council, assuming the position as the leader of the Chinese community. He was knighted in 1919.

Wei On, alias Wei Wah-on, was the second son of Wei Kwong. Little was known about him except for the information inscribed on his gravestone. He was first educated in Cheltenham College in England, then he studied in the Christ Church College of Oxford University where he earned a Bachelor and an Master degree. He had served as solicitor in the Supreme Court of England and also that of Hong Kong. He died in 1907 at the age of 40.

參考書目 / Reference:

Carl Smith, *Chinese Christians: Elites, Middlemen, and the Church in Hong Kong*, (Hong Kong: Oxford University Press, 1985)



生於馬六甲，其家族於四代前從福建移居該地，為當地著名殷商。蔡立志早年於新加坡求學，1874年來港發展，加入中華火車糖局（China Sugar Refinery Company Ltd.）當職員，因工作勤奮負責，獲擢升為該公司之買辦。蔡氏曾任多間公司之董事，為香港、爪哇及中國之間糖業貿易之翹楚。他熱心公益，在香港的華人社會中享有盛譽，曾擔任雅麗氏利濟醫院、那打素醫院、香港園藝會及颱風救濟基金會委員等多項公職。

蔡氏對園藝頗有心得，其孫蔡永業是香港名醫，曾任香港醫務衛生署署長，是中文大學醫學院創院院長。

The family of Choa Leep-chee had migrated from *Fujian* to Malacca for four generations. Born in Malacca, Leep-chee was a renowned wealthy businessman there. He had studied in Singapore when he was young. He moved to Hong Kong in 1874 and was employed in China Sugar Refinery Company Ltd. Being considered diligent and responsible, he was promoted to the position of comprador. He had been on the board of a number of companies and was a leader in the sugar trade between China and Java. He was celebrated in the Chinese community in Hong Kong for being a philanthropist. He had served as board member of the Alice Memorial Hospital, Nethersole Hospital, Hong Kong Horticultural Society and Typhoon Fund.

Choa savvied in botany. His grandson, Gerald H. Choa was a renowned medical doctor and had served as the Director of Medical and Health Services. Gerald H. Choa was also the founding Dean of the Faculty of Medicine of the Chinese University of Hong Kong.



蔡立志一家，他們均穿著長衫馬褂，非常中國化。
The family of Choa Leep-chee. Despite brought up in Malaysia, the family was very Chinese as shown by the costume they wore.
[Twentieth Century Impressions of Hong Kong]

參考書目 / Reference:

Arnold Wright, *Twentieth Century Impressions of Hong Kong: History, People, Commerce, Industries and Resources*, (Singapore: Graham Brash, 1990)



關元昌是中國牙醫先驅，道濟會堂長老。其子景良是孫中山先生求學時期的摯友，孫中山與關家關係密切。

關元昌，廣東番禺人，出身於基督教家庭，其父關日是梁發的十個信徒之一。元昌早年在倫敦會所設立的英華書院印刷館工作，因年少聰慧，工作勤懇為西教士賞識，授以西式鑲牙技術。1870年在廣州執業，子女稍長後回港定居行醫。據說關元昌是第一個華人註冊牙醫，故有「中華牙醫鼻祖」之美譽。關黎氏，南海西樵人。廣東紅兵之亂，黎氏於逃難途中與家人失散，為高三桂太太（高和爾之妻）所收養，及長，安排與關元昌成婚。於雅麗氏醫院當傳譯（或謂當護士長），並於英華女校任教。關元昌伉儷共育子女15人，大多從事醫務工作，是本港有名的醫學世家。

關元昌七男景良（號心焉），1887年入讀剛創校的香港西醫書院，與孫中山先生是同窗，居於學校宿舍。孫中山先生暇時常往關家作客，尊元昌及關黎氏為誼父母。關景良因受父母反對，故後來並未參與中會的革命活動；但與中山先生關係密切，其妻李月娥為夏威夷華僑，亦為孫中山所介紹，中山先生更在婚禮中當証婚人。關景良後成為一代名醫，並且創立了中華醫學會，也是養和醫院的創辦人之一。

關景良的元配李月娥夫人卒於1905年，享年30歲，亦葬於香港墳場，編號：7007。

Kwan Yuen-cheung was a forerunner in dentistry in China and an elder in To Tsai Church. His son Kwan King-leung was a close friend of Dr. Sun Yat-sen when they were in school. Dr. Sun had a close relationship with the Kwan family.

Kwan Yuen-cheung came from a Christian family in *Panyu* in *Guangdong*. His father, Kwan Yat, was one of the ten followers of Liang Fat. Kwan Yuen-cheung started his career working in the printing press of Ying Wah College set up by the London Missionary Society. Since he was young, clever and hardworking, he won the regard of a western pastor who taught him western techniques in tooth replacement. He started to practise in *Guangzhou* in 1870 and returned to Hong Kong when his children were bigger. It was said that Kwan was the first Chinese registered dentist. He was therefore celebrated as “the founder of Chinese dentistry.” Kwan Li Shi, his wife, was a native of *Xiqiao* in *Nanhai*. She got lost from her family when they fled their home village during the disturbance of the Red Turbans. Kwan Li Shi was taken in by Chan Ayow (wife of Daniel Caldwell) and was married to Kwan Yuen-cheung when she grew up. She worked as interpreter (some said head nurse) in Alice Memorial Hospital and taught in Ying Wah College.

Kwan Yuen-cheung and his wife had 15 children most of whom were in medical service. The family was renowned as a family of medical practitioners.

Kwan King-leung (literary name Sum-yin), the seventh son of Kwan Yuen-cheung entered Hong Kong College of Medicine for Chinese in 1887. He was in the same class as Dr. Sun Yat-sen and they lived together in the same dormitory. Dr. Sun often spent his free time with the Kwans and considered Kwan King-leung's parents as his godfather and godmother. However, due to the objections of his parents, Kwan King-leung never took part in the revolutionary activities of *Xing Zhong Hui*, though his relationship with Dr. Sun remained close. His wife, Lee Kam Amoe (Li Kam-ngo) was a Chinese from Hawaii and was introduced to him by Dr. Sun who also acted as their wedding witness. Kwan King-leung became a renowned medical doctor and established the Chinese Medical Association. He was also one of the founders of Yeung Wo Hospital, predecessor of Hong Kong Sanatorium and Hospital.

Lee Kam Amoe (Li Kam-ngo), the first wife of Kwan King-leung died in 1905 at the age of 30. She was also buried in Hong Kong Cemetery, grave no. 7007.

參考書目 / References:

1. 關肇碩 容應英著《香港開埠與關家》(香港:廣角鏡出版有限公司,1997年版)
2. 香港孫中山紀念館編《孫中山紀念館展覽圖錄》(香港:孫中山紀念館,2006年12月)



何啟爵士 (1859-1914)

中國近代啟蒙思想家，孫中山先生的老師；19世紀晚期至20世紀初香港華人領袖，立法局第三位華人議員。何氏對本港的政治、醫療及教育均有卓越的貢獻，他有關維新改良主義的思想，對晚清知識界產生巨大影響，在19世紀芸芸土生土長的香港雙語精英中，他是出類拔萃的一位。

何啟出生於基督教家庭，其父何福堂是香港最早的牧師，家庭背景與當時大部分港人迥然有異；他中學就讀於當時香港唯一雙語教學的中央書院；其後負笈英倫十年，先在鴨巴甸大學取得醫學學位，繼於倫敦的林肯法律學院獲得法律學位，學歷冠於同儕。

何啟的家庭出身及教育背景做成了他非常西化的生活習尚，他穿西服、娶西婦、信西教、講英語，在19世紀晚期的香港，找不到第二位。因此，何啟返港後不久，便受到殖民地政府的賞識和器重。1890年，他以31歲之齡接替年逾花甲的黃勝出任立法局議員，並前後在位14年，歷仕六任總督，1912年更被冊封為爵士，成為香港首名封爵的華人。

何啟對本港的醫療及教育貢獻良多，為紀念亡妻雅麗氏，他創辦了香港雅麗氏利濟醫院，並附設了香港西醫書院，孫中山先生正是首屆畢業生。1909年，何啟任香港大學助捐董事會主席，1911年，香港大學創校，何啟功勞不少。

何啟雖生長於香港，但仍心懷祖國，他有感清廷腐敗無能，乃與好友胡禮垣發表一系列論政文章，力主政治改革，廢科舉，實行君主立憲，對包括孫中山在內的晚清知識份子影響很大。1895年，孫中山先生在香港成立興中會總部，部署起義，得到何啟

暗中支持，更為廣州起義起草宣言，及指示外籍記者於西報上撰文，支持革命，為起義鋪路。1900年，義和團肆虐華北，李鴻章在南方實行“東南互保”，何啟在港督卜力支持下，積極拉攏孫中山與李鴻章合作，佔據兩廣獨立，終因李鴻章決意北上而告吹。辛亥革命成功後，何啟被委任為革命政府的總顧問官，協助起草憲法，正由於何啟積極投身廣東的政務，受到港府的猜疑，1913年8月，港督梅軒利向英廷建議不再續任何啟為立法局議員(已連任四屆)。翌年，何啟逝世，享年55歲。

參考書目/References:

1. G.H. Choa, *The life and times of Sir Kai Ho Kai: a Prominent Figure in Nineteenth-century Hong Kong*, (Hong Kong: Chinese University Press, c.1981)
2. Arnold Wright, *Twentieth Century Impressions of Hong Kong: History, People, Commerce, Industries and Resources*, (Singapore: Graham Brash, 1990)
3. 吳醒濂《香港華人名人史略》(香港:五洲書屋發行,1937年)

Sir Kai Ho Kai (1859-1914)

Sir Kai Ho Kai was a leading political theorist in modern China. He was the teacher of Dr. Sun Yat-sen, leader of the Chinese community in Hong Kong in late 19th century and early 20th century, and the third Chinese to be appointed to the Legislative Council. Ho Kai had contributed greatly to Hong Kong's political, medical and educational development. His ideas on modernization and reform had greatly influenced intellectuals in the late Qing period. He was the most outstanding bilingual elite born and grew up in Hong Kong in the 19th century.

Ho Kai was born in a Christian family. His father Ho Fuk-tong was the first Chinese missionary in Hong Kong. Ho Kai's family background was very different from that of most people in Hong Kong at the time. During his time, the Central school was the only bilingual school in Hong Kong. After finished secondary education in Central School, Ho Kai went to Britain and studied there for 10 years. He first studied medicine in Aberdeen University and earned his degree for medicine. He then enrolled in the Lincoln's Inn in London and was called to the bar. Ho's qualifications were well above that of his contemporaries at the time.

The family background of Ho Kai and the education he received made him a very westernized man and unique in Hong Kong in the late 19th century. He wore western costume and married a western woman. He was a Christian and spoke fluent English. Hence, he was highly regarded by the colonial government soon after his return to Hong Kong. In 1890, at the age of 30, he succeeded Wong Shing who was already over 60 to become an legislative councilor. Ho Kai sat in the Legislative Council for 14 years and served 6 governors. He was knighted in 1912 and was the first Hong Kong Chinese to receive such honour.

Ho Kai had made much contribution to Hong Kong's medical development and education. To commemorate his late wife who died soon after their return to Hong Kong, he founded the Alice Memorial Hospital in 1887. A few months later, he set up the Hong Kong College of Medicine for Chinese. Dr. Sun Yat-sen was among the first graduates of the college. In 1909, Ho Kai became the chairman of the organizing committee of Hong Kong University. His contribution to the establishment of The Hong Kong University in 1911 was substantial.

Although Ho Kai was grew up in Hong Kong, he was concerned with the political situation in China. Seeing that the Qing government was corrupt and inept, he wrote a number of political essays together with his friend, Woo Lai-woon in which they strongly advocated political reforms by abolishing the imperial examination and establishing a constitutional monarchy. Their opinions had greatly influenced late Qing intellectuals including Dr. Sun Yat-sen. When Dr. Sun established *Xing Zhong Hui* in 1895 and planned for uprisings, Ho Kai gave covert support. He drafted the manifesto for the uprising in *Guangzhou* and requested foreign correspondents to write articles on English newspapers to support the revolution. In 1900, the Boxers were rampant in the north of China. *Li Hongzhang* advocated "common defense by the East and the South". With the support of the Hong Kong Governor Henry Arthur Blake, Ho Kai tried hard to persuade Dr. Sun and Li to co-operate with each other to occupy *Guangzhou* and announce independence. Ho Kai's attempt failed because Li decided to return to the North. After the 1911 revolution which overthrew the Qing Regime, Ho Kai was appointed Chief Advisor of the revolutionary government and offered help in drafting the constitution. However, his active participation in Chinese politics aroused the suspicion of the colonial government. In August 1913, Governor Henry May suggested to the British government that Ho Kai should not be re-appointed to the Legislative Council. He had by then been sitting in the Legislative Council for four terms. Ho Kai died in the following year at the age of 55.

何啟爵士 Sir Kai Ho Kai
【香港歷史博物館藏 Courtesy of
Hong Kong Museum of History】





原籍廣東台山，年20到港經商，隨理雅各學道；1864年受洗，1872年受按為倫敦會執事。華人信徒自理構想下成立的道濟會堂、公理堂及禮賢會堂，溫氏均為主要人物。孫中山先生受洗的公理堂(孫中山曾居住於該樓宇的二樓)或謂即為溫清溪名下物業。溫家與關元昌家族同為香港有名的基督教世家。溫清溪晚年與關元昌、王元琛、吳秋湘、區鳳墀及胡禮垣並稱「香江六老」，並於1910年發起“剪髮不易服會”，既保留中華服飾，卻要剪掉象徵滿清統治的髮飾。

Wen Qingxi was a native of *Taishan* in *Guangdong* Province. He came to do business in Hong Kong when he was 20. He was a follower of James Legge and was baptized in 1864. In 1872 he was ordained as the deacon of London Missionary Society. To practise self management by Chinese Christians, the To Tsai Church, China Congregational Church and the Rhenish Church were founded and *Wen* was a major figure in the establishment of all these churches. Dr. Sun Yat-sen was baptized in China Congregational Church which was said to be a property of *Wen* and Dr. Sun had once lived on the first floor of this building. The *Wens* and the *Kwans* had been close to each other for generations and both families were renowned Christian families in Hong Kong. In his late years, *Wen Qingxi* was named one of “The Six Elders of Hong Kong” which also included Kwan Yuen-cheung, *Wang Yuanchen*, *Wu Qiuxiang*, *Qu Fengchi* and *Woo Lai-woon*. In 1910, he established the “Society to Change the Hair Style But not the Dress” the objective of which was to preserve Chinese costumes but abandon the hair style which symbolized the rule of the Manchu.

「香江六老」合照，包括(前排右起)胡禮垣、關元昌、王元琛、吳秋湘、溫清溪及區鳳墀。【關肇頤醫生提供】
Picture of the “Six Elders of Hong Kong”, namely (from the right) *Woo Lai-woon*, *Kwan Yuen-cheung*, *Wang Yuanchen*, *Wu Qiuxiang*, *Wen Qingxi* and *Qu Fengchi*. [Courtesy of Dr. Kwan Siu-ye]



溫清溪及夫人甄氏合墓墓碑
Grave of *Wen Qingxi* and his wife, *Zhen Shi*.

參考書目/References:

李志剛《香港教會掌故》(香港：三聯書店(香港)有限公司，1992年)



吉席·保羅·遮打爵士(1846-1926)

遮打爵士在戰前是家喻戶曉的人物，他從不名一文的小子來港，最後成為多間本地大企業的董事，建立了龐大的商業王國。在政治上；他是行政及立法兩局的議員，主催了1889至1903年中環填海，改變了中環核心地帶的面貌，因此，不但獲封爵士，更是香港唯一一位有兩條街道以其名字命名的人物。

遮打是亞美尼亞商人，1846年生於印度加爾各答。早歲父母雙亡；1864年來香港投靠其姐及姐夫，最初於興都斯坦銀行當文員，1866年他辭去銀行職位改當經紀，逐漸建立了廣潤的商業網絡，及投資地產發展，在1886及1889年，他先後創辦了和富及置地兩間大型企業；隨著社會地位的提升，港府委任他為立法局(1887)及行政局(1896)議員；倚重有加。1887年，因擁有沿岸業權的大商行反對而擱置多年的中環填海計劃在遮打的大力推動下正式開展，這是中環的第一次大規模填海，1903年竣工後，海旁從德輔道延伸至干諾道，中環增添了57英畝用地，新填地上陸續興建了高等法院大樓(即今立法局大樓)、香港會會所及皇后像廣場，中環面貌煥然一新。

遮打在1902年獲封爵士，而遮打道、遮打花園及西環的吉直街均以其名字命名，在香港是絕無僅有的例子。遮打爵士熱愛藝術，他建立了一個遮打藏畫，1926年，遮打逝世，遺囑規定把藏畫捐贈給香港政府，借此珍藏之大部分於日佔時期不知所終，至今仍為一大謎團，剩餘的藏畫現藏於香港藝術館，供人欣賞。

Sir Catchick Paul Chater (1846-1926)

Sir Catchick Paul Chater was a well known figure in Hong Kong before the war. He came to Hong Kong as a penniless young man, but became the board member of many leading corporations in Hong Kong and built an enormous commercial kingdom. He was appointed to the Executive and Legislative Council, and played a vital role in the Central Reclamation Scheme in Central District between 1889 and 1903, thus changing the landscape of the main area of Central District. Because of this, he was not only knighted, two streets in Hong Kong were named after him. He was the only person to have won such an honor.

Sir Paul Chater is an Armenian businessman, born in Calcutta, India in 1846. He was orphaned when he was still a child. He came to Hong Kong in 1864 and stayed with his sister and brother-in-law. Chater first worked as a clerk in the Bank of Hindustan. However, he resigned in 1866 and became a broker and gradually built an extensive commercial network and invested in real estates. He founded two major corporations, the Hong Kong and Kowloon Wharf and Godown, and Hong Kong Land in 1886 and 1889 respectively. As he rose in social status, he was appointed to the Legislative Council (1887) and Executive Council (1896). He was highly regarded by the government which also benefited from his service. Thanks to the vigorous leadership of Sir Paul Chater, the plan to reclaim land in Central District finally took off in 1887. The plan had been stalled for a number of years due to the opposition of the big Hongsg that owned the land along the coast, and it was the first large scale project to reclaim land from the harbour. When the project was completed in 1903, the coastline moved from Des Voeux Road to Connaught Road and 57 acres of land were added to the Central District. The Supreme Court (i.e. the present Legislative Council Building), Hong Kong Club and the Stature Square were to be built one by one on the newly reclaimed land, thus changing the face of Central District completely.

Chater was knighted in 1902. Chater Road, Chater Garden and Catchick Street were all named after him. This is unique in the history of Hong Kong. Sir Paul Chater loved arts and established a fund to acquire paintings and pictures. Sir Paul Chater died in 1926. According to his will, the Chater Collection of paintings was donated to the Hong Kong government. However, a major part of the collection was lost during the Japanese occupation and was never recovered. The paintings and pictures that remained are now kept in the Hong Kong Museum of Art for public viewing.



遮打爵士之墓，其夫人亦葬於其旁。
Grave of Sir Paul Chater and his wife

遮打爵士
【香港歷史博物館藏】
Sir Catchick Paul Chater
【Courtesy of Hong Kong
Museum of History】

遮打爵士的豪宅一位於干德道的
雲石堂【香港歷史博物館藏】
Marble Hall on Conduit Road,
the palatial residence of Sir
Paul Chater【Courtesy of Hong
Kong Museum of History】



參考資料 / Reference:

1. Arnold Wright, *Twentieth Century Impressions of Hong Kong: History, People, Commerce, Industries and Resources*, (Singapore: Graham Brash, 1990)
2. James Orange, *The Chater Collection: Pictures Relating to China, Hongkong, Macao, 1655-1860*, (London: Butterworth, 1924)

何東爵士 (1862-1956)



何東，原名啟東，字曉生，是20世紀上半葉香港最富有及最具影響力的商人。何東是混血兒，其父為英籍荷蘭裔商人Charles Bosman，其母施氏是寶安縣人。何東少就讀於書塾，12歲入中央書院，畢業後，先留校當助教，繼任職粵海關，後加入財雄勢大的怡和洋行，由初級助理做起，最終擢升至華總經理。在多年買辦生涯中建立了廣闊的商業網絡，也累積了大量資本；1900年以健康欠佳退職，開始全力發展自己的事業。何東長袖善舞，眼光過人，在貿易、航運、金融及地產投資上，發展順利，迅速成為香港首富。華人血統的何啟西服革履，但身為

混血兒的何東卻以華人自居，即赴英國出席重大場合，也一樣長衫馬褂，1898年，他出任東華醫院主席，成為名實相符的華人領袖。翌年，更創立了華商會所，成為首任主席。

何東熱心公益，一生捐助各種慈善及教育事業；拳拳大者，如1902年捐款成立九龍英童學校；1911年香港大學成立，何東是主要捐助人之一；1914年歐戰爆發，何東向英國捐贈了兩架飛機；1936年日軍侵華前夕，他捐出十萬大洋，給中國購買戰鬥機。何東一生擔任公職不多，但因慷慨捐輸，故英廷先後頒予英皇喬治五世爵士勳章及英女皇KBE爵士勳章，更獲准在山頂居住，成為最早在山頂居住之華人家庭。

何東既自視為華人，故對中國事務也異常關注，1895年戊戌政變失敗，康有為逃港避難，為何東收留，在何家居住了半個月；1922年，他協助調停海員大罷工事件；1930年他鑒於中國軍閥割據，四分五裂，乃南北奔走，聯絡各軍閥，發起和平統一會議，更讓其愛子世禮投身軍旅，擔任國民政府之將軍，他對國家的感情，可見一斑。

何東於1956年4月27日以94歲高齡去世，臨終前接受基督教洗禮，死後葬於香港墳場，在元配夫人麥秀英之旁。

參考書目 / Reference:

1. Irene Cheng, *Intercultural Reminiscences*, (Hong Kong: David C. Lam Institute for East-West Studies, Hong Kong Baptist University, 1997)
2. Irene Cheng, *Clara Ho Tung, a Hong Kong Lady: Her Family and Her Times*, (Hong Kong: Chinese University of Hong Kong, 1976)
3. 鄭宏泰 黃紹倫合編《香港大老—何東》(香港：三聯書店(香港)有限公司，2007年版)
4. 吳醒謙《香港華人名人史略》(香港：五洲書屋發行，1937年)

Sir Robert Ho Tung (1862-1956)

Ho Tung was given the name *Qi Dong* at birth. He was also known as *Xiao Sheng*. He was the wealthiest and the most influential businessman in Hong Kong in the early half of the 20th century. Ho Tung was a Eurasian. His father, Charles Bosman, was a British businessman of Dutch descent. His mother, *Shi Shi*, was a native of *Bao'an*. Ho Tung studied in a *shushu* (traditional Chinese school) when he was small and went to the Central School when he was 12 years' old. Upon graduation, he first worked as a tutor in the Central School, then work in the Customs of *Guangdong* Province. He later joined the rich and powerful Jardine Matheson & Co. From an assistant he was promoted to Chinese Head Comprador. In his long years working as a comprador, he managed to build up his own extensive commercial network and accumulated large amount of capital. In 1900, he resigned from Jardine Matheson for health reasons and embarked on his own career.

Ho Tung invested in trade, shipping, finance and real estate. His adeptness and acumen in business very soon made him the richest man in Hong Kong.

Sir Kai Ho Kai who was Chinese was always in western attire. On the other hand, Ho Tung who was a Eurasian identified himself as Chinese and wore Chinese costumes even when he was attending important functions in Britain. In 1898, he became the chairman of the Tung Wah Hospital and thus became a leader of the Chinese community. He founded the Chinese Club the following year and became its first chairman.

Ho Tung was a dedicated philanthropist. Throughout his life, he had been giving donations to all kinds of charity and educational work, many of which were large and eminent contributions. He donated money to establish the Kowloon British School in 1902. He was a major donor to the establishment of the Hong Kong University in 1911. When the First World War broke out in 1914, he donated two planes to Britain. On the eve of Japanese invasion of China, he gave a hundred thousand dollars to China to purchase warplanes.

Ho Tung did not hold any public office in his life time, but because of his generosity in contributing to public welfare, he was knighted by King George V and was knighted as KBE by the Queen. He and his family were allowed to live on Victoria Peak and became the first Chinese family to reside there.

Since Ho Tung identified himself as Chinese, he was also very concerned with Chinese affairs. When *Kang Youwei* escaped to Hong Kong after the Hundred Days' Reform that ended in a smothered coup, he was taken in by Ho Tung and lived in the house of Ho Tung for half a month. In 1922, Ho Tung helped negotiated the mass strike by seamen. In 1930 when China was divided under the warlords, Ho Tung went from north to south of China to persuade the warlords to hold a round-table meeting for peaceful unification of the country. His son Ho Shai-lai even joined the army and became a general of the Nationalist Army. One could have a glimpse of Ho Tung's patriotism from the above-mentioned contributions.

Sir Robert Ho Tung died at the age of 94 on 27th April, 1956. He was baptized shortly before his death and was buried in the Hong Kong Cemetery. His grave is located next to his first wife, Mak Sau-ying.



何東爵士及其元配夫人麥秀英女士，前者長衫馬褂，後者作西式打扮。
Sir Robert Ho Tung and Lady Margaret.
The former in Chinese costume while the latter in western attire.
[Ho Kom-tong : a man for all seasons]



簡東浦是香港第一代華人銀行家，他是把中國銀行業從銀號形式推進到現代商業銀行的先驅者之一。

廣東順德人，出身於銀行業世家。其父簡殿卿是橫濱正金銀行（東京銀行前身）香港分行的買辦。簡東浦早年肄業於皇仁書院，後負笈東瀛，適中、英、日三國文字。先後加入日本神戶的橫濱正金銀行及國際銀行（花旗銀行之前身），有感於外國銀行組織完備，乃決意回港創辦銀行以與外國銀行相頡頏。1916年與劉鑄伯（時任立法局議員）開設德信銀號，1919年，更與友人李冠春及子方昆仲創辦東亞銀行，並任永久董事及總司理之職，直至去世。

簡氏為本港銀行業的巨擘，從1949年至逝世為止，是香港銀行業諮詢委員會中，首位及唯一的華人委員，對香港銀行業的發展，貢獻良多。

簡東浦共有14名子女，其中不少均能克紹箕裘，獨當一面。簡悅強主要從事法律及銀行業務，曾出任東亞銀行主席達20年之久。簡悅強積極出任多項公職，曾任立法局及行政局首席非官守議員，更獲封為爵士。簡悅威是國際內分泌學權威，是首屆邵逸夫醫學獎得主。

Kan Tung-po belonged to the first generation of Hong Kong Chinese bankers. He was also one of the forerunners to change China's banking industry from *yinhao* (native Chinese banks) to modern commercial banks.

Kan was a native of *Shunde* in *Guangdong* Province and came from a family of bankers. His father *Jian Dianqing* was a comprador in the Hong Kong branch of the Yokohama Specie Bank (predecessor of the Bank of Tokyo). After graduated from Queen's College, Kan went to Japan and became proficient in Chinese, English and Japanese. While in Japan, he worked in the Kobe branch of the Yokohama Specie Bank and in the International Bank (the predecessor of Citibank). Discovering that foreign banks were much more fully developed, he decided to return to Hong Kong to establish his own bank to compete with foreign ones. In 1916 he opened the Tak Shun *Yinhao* with Lau Chu-pak who was then a Legislative Councillor. In 1919, he established the Bank of East Asia with his friends, the two brothers Li Koon-chun and Tse-fong. He acted as a permanent board director and Chief Manager until his death.

Kan was a major figure in Hong Kong's banking industry. From 1949 to the time when he died, he was the first and the only Chinese in the Banking Advisory Committee. He had made much contribution to the development of banking in Hong Kong. Kan had 15 children, many of whom succeeded their father but also developed their own career. Kan Yuet-keung has a legal profession and is also in banking. For 20 years he was the chairperson of the Board of Directors of the Bank of East Asia. He held many public offices and was an unofficial member of the Legislative Council and the Executive Council. He was knighted.

Kan Yuet-Wai is an internationally acclaimed authority in endocrinology and was the first winner of the Shaw Prize.

參考書目 / References:

1. Elizabeth Sinn, *Growing with Hong Kong: the Bank of East Asia: 1919-1994*, (Hong Kong: Bank of East Asia, Ltd., c.1994)
2. 吳醒濂《香港華人名人史略》(香港：五洲書屋發行，1937年)



香港及九龍市區內曾豎立過若干石碑，以紀念某些歷史事件，多少年來，成為該地區一大地標。但隨著市區發展，當局須擴闊馬路面以疏導日益繁忙的交通，這些石碑乃難逃被一一移走的命運，而香港墳場便最終成為其藏身之所。

此紀念碑原豎立於加士居道與佐敦道交界，毗鄰拔萃女書院，乃由香港的英裔社群捐建，以紀念法國佛羅德（Fronde）號魚雷艇上的5名英勇法國人員，在1906年9月18日颱風襲港時，因拯救平民而捐軀。

這是香港歷史上破壞力最大的颱風之一，在沒有任何預警之下，香港受到一股強烈颱風正面吹襲，死傷數以千計，沉船無數，經此一役政府乃決定興建避風塘。



À LA MEMOIRE DES
JEAN BONNY. CHARLES MEURIC. RENE DERRIEN
SECONDS MAITRES
NARCISSE BERTHO. JOSEPH NICOLAS
QUARTIERS MAITRES
DU CONTRE TORPILLEUR
"FRONDE"
DISPARUS A HONG KONG DANS
LE TYPHON DU 18 SEPTEMBRE 1906

In parts of Hong Kong and Kowloon, monuments in the form of obelisks had been erected in memory of particular historical events. For many years, these obelisks had become landmarks for various districts in which they had stood. However, with the expansion of the city, roads were broadened to clear the way for increasing traffic. It was inevitable that many of these obelisks were removed. Some of them ended up in the Hong Kong Cemetery.

This obelisk was erected near Diocesan Girls' School at the junction of Gascoigne Road and Jordan Road. It was erected with donations from the British community to commemorate five brave Frenchmen on board the torpedo boat, *Fronde*, who had given their lives to save civilians in a typhoon on 18th September, 1906.

This was one of the most devastating typhoons in the history of Hong Kong. Without any warning, Hong Kong was hit directly by a very strong typhoon which led to the death of thousands of people. Many boats were submerged. After the calamity, the Hong Kong government decided to build shelters for boats.



此紀念碑原豎立於加士居道與佐敦道交界處
【高添強先生提供】
The monument to the men of *Fronde*, formerly erected at the junction of Jordan Road and Gascoigne Road, 1920s.
【Courtesy of Mr. Tim Ko】



此石碑原位於皇后大道東與禮頓道交界處(前新華社香港分社大廈對開)，多年來是跑馬地重要地標。

石碑是1847年3月由塔爾博特 (Talbot) 艦長及維新塔爾號 (H.M.S. Vestal) 的長官及其他成員所立以紀念死去的同袍。

查該艦從1845至1847年先後在錫蘭、馬德拉斯、香港及汶萊等地服役，在汶萊更參與過清剿海盜的戰役。石碑紀念的既有在該戰役戰死將士，也有在駐守不同城市期間染病死去或因意外喪生的同袍。

此紀念碑曾是跑馬地的重要地標
The Monument to the men of *HMS Vestal* was formerly a landmark in Happy Valley

This obelisk originally stood at the junction of Queen's Road East and Leighton Road (near the former building of the Hong Kong branch of New China News Agency) and had long been a landmark of Happy Valley.

The obelisk was erected by Captain Talbot and the officers of *H.M.S. Vestal* in March 1847 in memory of colleagues who had died.

Between 1845 and 1847, the warship fought in Ceylon, Madras, Hong Kong and Brunei. While in Brunei, it had taken part in operations against pirates. The obelisk was dedicated to soldiers killed in the various battles as well as those died of sickness or accidents while stationed in the various cities.





此石碑原位於禮頓道，在1950年代被移往香港墳場安放。

香港開埠初期，附近地區海盜非常猖獗，1855年，英國與美國艦隊採取聯合行動，於澳門西南之高欄島清剿海盜，此石碑乃為紀念戰死的4名英國及5名美國船員而立。

此紀念碑見證了香港開埠初期，鄰近地區海盜之猖獗，曾是香港早期航運發展之一大障礙。

This obelisk originally stood at Leighton Road and was moved to Hong Kong Cemetery in 1950.

In the early years of Hong Kong, piracy was rampant in the surrounding seas. In 1855, American and British fleets launched a joint campaign from the Gao Lan Island off the southwest of Macao to fight against pirates. The obelisk was erected to commemorate four British and five American sailors killed in the campaign.

This obelisk bear witness to the rampancy of piracy in the vicinity which greatly affected the development of maritime trade in the early years of Hong Kong.



清剿海盜及遇難軍官紀念碑原位於禮頓道
【香港歷史博物館藏】

This Monument to the seamen who were killed during an engagement with pirates formerly stood on Leighton Road.
[Courtesy of Hong Kong Museum of History]

參考書目 / Reference:

1. Solomon Bard, *Garrison Memorials in Hong Kong: Some Graves and Monuments at Happy Valley*, (Hong Kong: the Antiquities and Monuments Office, 1997)
2. E.J. Eitel, *Europe in China: the History of Hongkong from the Beginning to the year 1882*, (Hong Kong: Oxford University, 1983)
3. G.B. Endacott, *A History of Hong Kong*, (London: Oxford University Press, 1964)

榮墓位置圖 Location of graves

Ref. Graves	Location
洪春魁 Hong Chunkui	S2
關元昌 Kwan Yuen-cheung	
李月娥 Lee Kam Amoe	S4
韓山明牧師 Rev. Theodor Hamberg	
楊衝雲 Yang Quyun	
温清溪 Wen Qingxi	
韋安 Wei On	S6
何啟爵士 Sir Kai Ho Kai	S8
威廉·奧利斯·哈蘭醫生 Dr. William Aurelius Harland	S10
本傑明·福克斯海軍上尉 Lieutenant Benjamin Fox	S11
威廉·布羅迪艦長 Commander William Brodie	
“臬華麗”號官兵紀念碑 Monument to the Officers of H.M.S. Cornwallis	
“加爾各答”號官兵紀念碑 Monument to the men of HMS Calcutta	
何顯理女士 Mrs. Henrietta Hall Shuck	
吉席·保羅·遮打爵士 Sir Catchick Paul Chater	
何東爵士 Sir Robert Ho Tung	S12
“西比爾”號官兵紀念碑 Monument to the officers of HMS Sybille	S13
威廉·巴特海軍上校 Captain William T. Bate	
郭士立牧師 Rev. Karl Friedrich August Gutzlaff	
威林·馬禮遜醫生 Dr. William Morrison	
“桑普森”號官兵紀念碑 Monument to the men of HMS Sampson	S15
蔡立志 Choa Leep-chee	S16B
高和爾 Daniel Richard Caldwell	S19
“南京”號官兵紀念碑 Monument to the men of HMS Nankin	S20
高三桂太太 Chan Ayow	S23
佛德烈·史釗域博士 Dr. Frederick Stewart	
簡東浦 Kan Tung-po	S21
紀念碑 Memorial Obelisks	S21A

